OUTLINES

OF THE

TOPOGRAPHY AND STATISTICS

OF THE

SOUTHERN DISTRICTS OF OUD'H,

AND OF THE

CANTONMENT OF SULTANPUR-OUD'H.

BY

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On the River, near Benares,
September 15*th*, 1838.

To

The Secretary to the Medical Board,

Fort William.

Sir,

In conformity with the requisition of Government, conveyed through the Medical Board, I have the honor to forward a sketch of the topography and statistics of the cantonment where I was last stationed, and of that part of the surrounding country, which would not naturally fall under the notice of the medical officers, who may be expected to have prepared statistical accounts of Luk'hnow, Seetapoor, or any of the British districts adjacent to Oud'h. I have, to the utmost extent of my knowledge, endeavoured to give a faithful, and unbiassed description of the Southern Districts of Oud'h: but the total absence of that official information, which is open to the topographers of the Company's provinces, has rendered the attempt more arduous, and its execution more imperfect, than at the commencement of my task, I had expected. Its completion has been delayed, by a severe, and lingering illness, contracted in the performance of my duty.

I have the honor to be.

Sir,

Your most obedient servant,

D. Butter, M. D.,

Surgeon 63d N. I.

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OUTLINES

OF THE

TOPOGRAPHY AND STATISTICS

OF THE

SOUTHERN DISTRICTS OF OUD'H,

AND OF THE

Cantonment of Sultanpur Oud'h.

CHAPTER I.—GEOGRAPHICAL POSITION.

The great valley, drained by the Ganges, and its branches, extending from the heads of the river Banās, in E. L. 73° 16′ to the junction of the former river with the Brahmputr, is 1,100 miles in length; and, having about 415 miles of average breadth, includes a surface of about 457,000 square miles.

Of this extent, 190,000 square miles, including the reserved dominions of the King of Oud'h, which have been estimated at 23,923 square miles, may be considered as a plain, having, in a length of 1,050 miles, a rise of only 1,050 feet, from the sea-level.

This plain is bounded, on the north, by a long and narrow mountainous tract, extending from Simla to the frontier of B'hotan, and covering an area of 74,000

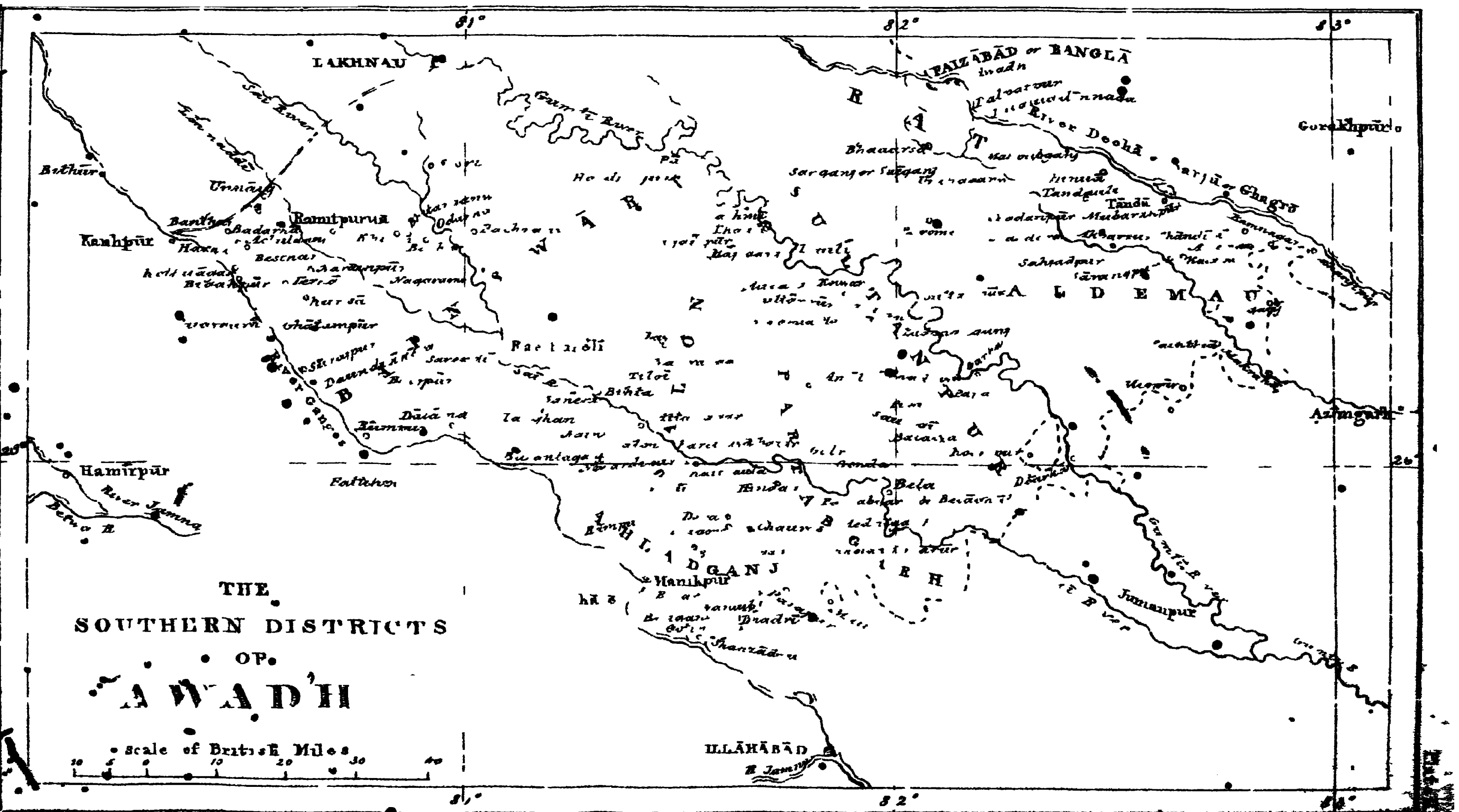
square miles; and on the south, by the Vindhyā mountains, with their un-named continuations, extending to Delhi, and to Rājmahāl, and including about 193,000 square miles of surface.

Oud'h is situated, a little westward of the centre of that portion of the Gangetic plain, which, from Karnāl, on the W. N. W. extends 700 miles, (in a line slightly curved to the south) to Puraniyā, on the E. S. E. This central portion of the plain is traversed, in the direction of its length, by six parallel rivers,—the Jamnā, Ganges, Saī, Gumtī, Deohā, and Raptī.

This *orienting* of the great physical features of the surrounding region has a powerful influence on the climate of Oud'h. It changes the north-east and south-west monsoons, which, under other geognostic arrangements, might have maintained thus far their original directions, into irregularly alternating currents of air, which follow the general configuration of the plain, and the water-lines;—the westerly winds coming, generally dry, and cold, or intensely hot, according to the season of the year,—and when dry and very strong, always loaded with fine sand,—from the arid plains of the north-west;* while the easterly winds bring with them the tepid dampness, and the malaria of Bengal, and Assām.

These observations are necessary, for the elucidation of the climate of Oud'h; but I shall leave to the topo-

* The desolation, which a prevailing current of west wind loaded with fine sand has wrought in Idumea, and in the Oases of Libya, will in time find a counterpart, in Upper India. Two great rivers, the G'hāgar and Saraswatī, have already disappeared; their extinction having probably been accelerated, by the diffusion of their water for irrigation, in canals, like those now drawn from the Jamnā.


THE
SOUTHERN DISTRICTS
OF
AWADH
Scale of British Miles
10 5 0 10 20 30 40
81°
82°
83°
26°
LAKHNAU
FAIZĀBĀD or BANGLĀ
Gorakhpūr
Azimgarh
ILLĀHĀBĀD
Kanhpūr
Bithūr
Hamīrpūr
River Jamna
Unnāo
Ramtpurua
River Ganges
Fattehpur
Tāndā
Bela
Jaunpur
Mānikpūr
River Doohā
Sarjū or Ghagrā
Gumti River
Sai River
ALDEMAU
DGANJ

grapher of Lak'hnau, and of the northern portion of the kingdom, the subjects of its History, and of its General and Progressive Geography, and shall, in the following pages, restrict my remarks to that part of the country, which lies south of the capital.

CHAPTER II.—FACE OF THE COUNTRY.

SECTION 1.—INCLINATION.

The general surface of the country, except in the vicinity of its rivers, is a plain declining to the E. S. E. at the rate of about seven inches in the mile. The only irregularities in its surface are occasioned by the unequal resistance opposed to the denuding effect of water, by its various and irregularly distributed soils. Some patches of ground, where kankar largely predominates, undergo abrasion very slowly, and stand seventy or eighty feet above the neighbouring country, the superior strata of which originally consisted of less coherent materials, and have, in the course of ages, been swept away, by the agency of wind, and water.

To the abundance of Kankar,* and the consequent permanence of the banks of its streams, is to be attributed the nearly perfect drainage of the country. Its internal rivers, however winding their courses, are thus prevented from deserting their channels: and any

* This singular concretion, containing the elements of the chalk and oölite, has been supposed to explain the absence of those two formations, from the geological structure of the Indian peninsula.

exit, once established from an otherwise insulated hollow, gradually deepens itself, until the hollow is perfectly drained. Several marshes or rather extensive pools still remain undrained; but they are now generally exhausted in the dry season, either by the process of irrigation, or by spontaneous evaporation.

SECTION 2.—NATURAL VEGETATION.

The general aspect of the country is prodigiously influenced by the seasons. During the months of April, May, and the greater part of June, almost all annual plants are withered up, and swept away by the hot winds, which then prevail; and except in some reserved tracts of jangal, one uniform ashy hue pervades the face of nature, diversified only by occasional patches of irrigated crops, and by the deep green of the scattered clumps of mangoe, tamarind, pīpal, banyan, and other trees, which generally bound the horizon. But with the first falls of rain, towards the end of June, the glaring brightness of the burnt-up soil is converted into a general verdure, which, by force of contrast, has, at first, almost a sombre effect to the eye. As the rains continue, vegetation advances rapidly, and covers almost every neglected spot of ground, with a tangled mass of herbs and reed-like grasses, which flower and decay with the commencement, and in the course of the cold season, extending from November to February, both inclusive.

The reserved tracks of jangal, above alluded to, constitute an interesting feature of the country, both in a physical, and political point of view. Some of them occupy the low lands, (kāchār,) adjacent to, and annu-

ally overflowed by the Ganges and Deohā, which oppose formidable obstacles to the clearing and reclaiming of the waste lands. But others are situated on high ground, being traditionally believed to be remnants of the primæval forest of Oud'h; and are carefully preserved from the axe, by the neighbouring Zamindārs, to whom they have long afforded a secure asylum, from the tyranny and rapacity of the Chakledārs.

Of the former description are the jangals of Harhā and Bangailī, in Bainswārā, which extend inland, from two to five miles, from the Ganges, and are strictly confined to the low land,—there being no jangal in their vicinity, except the tall grass and j'hau jangal, which cover the high kankar bank of the river, and which give shelter to numerous deer, wild hogs and tigers. In the dense jangal of the kāchār lands, to which the refugee Zamīndārs resort, nīl-gā'es are met with, but no tigers, it is said. The Zamīndārs with their followers remain there one, two or three months, according to the length of the Chakledār's visit to their villages, but are always driven out of this stronghold, by the annual rising of the waters of the Ganges. It is remarkable, that they never suffer from any local causes of disease, during their residence in this low-lying jangal: the pious brahmans, among them, attribute this exemption from sickness to the salubrious qualities of the sacred stream.

The higher-lying jangals are numerous, and are sometimes interspersed with cultivated ground, as in the case of the immense forest, which surrounds Baliyā, a town containing 6000 hindū inhabitants, 12 miles north of Partābgur'h. The Zamīndārs of this favored

spot have long been accustomed to pay their shares of the public burdens, with good will and regularity. They have therefore permitted the cultivators of the soil to take advantage of its surpassing fertility, and to cut down much of the surrounding forest, which extends nearly ten miles, from north to south, and six miles, from east to west: but the remaining portion, consisting of very large and ancient trees, is reserved on account of the pasture, which it affords to their cattle; the ground underneath the trees being thickly covered with grass, from the end of June, till the middle of January, and the cattle subsisting upon the fallen leaves of the trees, during the rest of the year. The soil is a red sandy loam, without kankar, and, when ploughed to the usual depth, produces wheat four feet high. It is irrigated from wells forty feet deep. There being, during the dry season, no water on the surface of the ground, this forest is free from wild elephants. The tigers, also, which formerly were numerous, are now extirpated, although there is much low tangled brushwood, in several parts. It would appear, from the healthiness of its inhabitants, that the forest is free from malaria, although it is here and there covered, a foot deep, with withered leaves, during the greater part of the dry season, and although the northern part of the forest is traversed by a nālā, which dries up soon after the end of the rains, and is bordered with cultivation. The trees are of great size, chiefly the chilwal, rī'ān, sinhor, bar, and d'hērā or ag'hor.

Near Niwurdīpūr, the river Saī running through it, is another large jangal. It belongs to the town of Agaī, which contains 8000 Hindū inhabitants. The jangal is eight miles, from east to west, and two miles

from north to south, and is, for the sake of the pasture, which it affords, allowed to remain almost entirely in a state of nature; no cultivation having been attempted, and no clearing of the forest permitted, except the removal of the fallen branches for firewood. Agāī is close to the south side of the forest, and is a healthy place. No one enters the forest during the rainy season, as it is then encumbered with thorny underwood, and infested with snakes; but it is freely traversed, at all other seasons, without fear of or injury from malaria. Tigers sometimes find their way into the jangal; but the villagers are good marksmen, and easily destroy them; getting within shot, either by enclosing them within a ring of people, or by watching them, from trees at places, when they come to drink.

Until the year 1833, there was a great ch'hiūl jangal, about six miles to the south of Niwurdīpūr. It was twenty miles in length, from north to south, and eight miles broad, approaching Mānikpūr within eight miles. The soil, which it covered, having been found of good quality, and there being little difficulty in cutting down the ch'hiūl jangal, which is free from thorns, nearly the whole of it has been destroyed since that period, and the remainder is rapidly disappearing. The proportion of forest trees, interspersed among the ch'hiūl, is small, and they are therefore cut down in March, with the lower jangal, and the whole is set on fire in May, forming a conflagration, which is by night visible, at the distance of ten miles. If the forest jangal occurred in larger quantity, it would as usual be reserved for the sake of the sustenance afforded to cattle by the grass, which would grow under its shade, and by its leaves. This jangal land is lightly assessed, being rent-free

for the first year of occupancy, charged at only two anas per big'hā the second year, four anas the third year, six anas the fourth year, and the fifth year ten anas; beyond which, as an encouragement to settlers, the rent is never raised. This was the only extensive jangal remaining in that part of Oud'h. Irrigation is easy, water being found at the depth of ten feet; and many wells and tanks have been constructed.

The banks of the Gumtī, from Lak'hnau to its exit from the Oud'h territories, are at every five or six miles studded with patches of jangal, some of them six miles in diameter; and the political boundary is strongly indicated, by the general cultivation, and numerous villages of the British territory. These jangals are generally composed of d'hāk, akahr, sehor, karaundā, (a very prickly variety), large bargad trees, and thickly interwoven bair, and mukeiā bushes. The Chakledārs sometimes follow the refugee Zamīndārs into these jangals, but are generally unsuccessful in their pursuit, and sometimes endeavour to realize the revenue, by cutting down the trees and other jangal, and sending them by water to Lak'hnau, even from a distance of 60 miles. In the jangal of Ganeshpūr, which commences three miles north of Pālī, and extends to Rudaulī, the Zamīndārs frequently remain three years, by the end of which period, they have generally effected an arrangement with the Chakledār: but if he decline their terms, they will sometimes prolong their own out-lawry for a dozen of years, subsisting partly on the produce of their flocks, partly by the cultivation of detached pieces of ground in the depths of the jangal, and partly by the plunder of the surrounding villages. Six miles south of Pālī, is the Rāmpūr jangal,

also a place of refuge for oppressed or refractory Za-mīndārs: and three miles south of Amīnāganj is another, which is a favorite place of shelter, from its affording abundance of good water. These jangals are secluded tracks, far from roads (or rather lines of communication), among nālās and broken ground. Towards Faizābād, the jangals consist of the ch'hiūl, karaund, mako'e, and hains trees.

With the introduction, which now cannot be far distant, of a more equitable, but more strictly enforced revenue system, these remnants of the sylvan vesture, which adorned the country,—which warded off by its shade, and immense transpiration, the fierce rays of the sun, and which thereby,—as well as through the direct deposition of dew dropping from its leaves,—maintained an almost perpetual verdure on the ground, and gave origin to frequent springs of running water,—may be expected gradually to disappear; thus completing the slow, but certain process, by which India, like all other semi-tropical countries, (such as central Spain, southern Italy, and the Western territory of the United States), has its green plains,—no longer capable of entangling and detaining water in the meshes of an herbaceous covering,—ploughed into barren ravines, by its sudden and violent, though now short-lived rains,—its mean temperature, and its daily and annual range of temperature augmented,—its springs, and perennial streamlets dried up,—the distance of water from the earth's surface increased,—and its rain-falls, and the volume of its rivers diminished. Artificial planting, also, which might, if carried on systematically, arrest the current deterioration of climate, is on the decline:—this subject will afterwards be more particularly adverted to under its appropriate head.

SECTION 3.—RIVERS AND MARSHES.

The principal rivers of the southern portion of Oud'h are the Ganges, Deohā, Gumtī, Saī, Tons, and Lon; the first two great rivers, constituting its south-west, and north-east boundaries, and the others running parallel with, and between them: In former times, there were many more permanent streams, which are now dry, except when the rains are running off.

The Ganges and Deohā are usually open, at all seasons, for the largest class of boats, that navigate those streams. They run in alluvial beds of considerable width, and are constantly changing their channels,—their annual rise being about thirty feet, their courses comparatively straight, and their currents proportionally rapid, during the freshes. The windings of the smaller branches of the Ganges have been accounted for by Major Rennel, by the deflection from a straight line, which the river undergoes, in consequence of some portions of its bank yielding to the force of the stream, more readily than others, and thus constituting the external side of a curve, which, in conjunction with the submerged sand-bank, formed lower down the river, from the debris of the fallen bank, throws the stream against the opposite bank lower down, and there produces repetitions of the same process, which is continued to the river's embouchure, and each loop of the winding gradually enlarges, until it approaches the adjacent link, when the intervening isthmus gives way, and affords a direct passage to the river, the deserted loop thenceforth constituting a j'hīl or stagnant marsh. But this explanation is inapplicable to the singular windings of the smaller rivers of Oud'h, which have, in

all probability, undergone little change during many centuries, and the devious direction of which must have been originally determined by the extreme flatness of the country, and by the fortuitous position of the line of least resistance, in the circumference of each of the shallow pools, with which this great plain would have been studded, on its first emergence from the ocean. The Ganges has a low bed, four miles in average width, within the limits of which it changes its course annually; in the lapse of four or five years shifting from the one to the other limit: while the smaller rivers have gradually worn for themselves narrow and permanent channels, generally between kankar banks, which they now hardly ever overflow; the surface of their waters being, from twenty to eighty feet, below the level of their banks during the dry season, and seldom rising more than fifteen feet, during the rains,—frequently only half as much. That the Gūmtī, in former times, rose to double this height is obvious, not only from the historical fact of Sir Robert Barker's brigade having in 1773 sailed *over* the stone bridge at Jaunpūr, but also from the wave-worn horizontal marks, everywhere visible, on its high kankar banks: and within the last thirty years, it is recollected by the inhabitants of its vicinity to have risen upwards of twenty feet. It is still excellently adapted for navigation, its waters never dispersing themselves over a greater breadth than 140 yards, and generally having a depth of four feet, in the driest season; while its excessive windings, which lengthen its course 75 per cent., answer the purpose of canal locks, in diminishing its slope and rapidity. It is, however, intersected at every four or six miles, by kankar ridges of two or three yards in width, which, in the dry season, sometimes diminish the depth to two

feet. These ridges might be removed at no great expense, were the political condition of the country such, as to give its natural importance to the trade between central Oud'h and the British provinces. At present, the few boats which convey supplies to Lak'hnau return empty. During the rainy season, boats of 1,000 and 1,200 *māns* are sometimes seen proceeding to Lak'hnau.

The right bank of the Gūmtī, from Pālī to beyond Sultānpūr, consisting of solid kankar, bears a miniature resemblance to the mountain ranges, on the right bank of the Jamnā and Ganges; both constituting barriers, which limit the *southward* tendency of the courses of these rivers. The corresponding left bank is low and sandy, to the extent of one, two or three miles from the river, and is condemned to sterility, by the difficulty of digging efficient wells: beyond this waste border, the soil is more tenacious and therefore more easily irrigated. The right bank of the Deohā also is high, while the left, to the distance of many miles from the river, is low, and full of springs, permanent pools and streams.

During the rainy season, the water of the Gūmtī is loaded with an immense quantity of yellow clay, and becomes unfit for drinking: and when any great mortality prevails at Lak'hnau, or along the banks of the river, a putrid scum forms on its surface, occasioned by the number of dead bodies thrown into it. Fish, which constitutes part of the diet of perhaps one-fifth of the population, abound in the Gūmtī, especially during two or three months of the rainy season.

The river Saī is, in the rains, navigable for small accommodation boats of 300 *māns*, as far as Rā'e Barélī, above which point there is no trade carried on; but ferry-boats only are to be seen on it: the Ganges and Gūmtī afford better routes, the Saī being extremely serpentine in its course, and the exactions of the Zamīndārs intolerable. At the city just mentioned, the river is as broad as the Gūmtī, but has only half its depth. It abounds in fish, which are caught by the mallāhs, and eaten by all classes of the population, including Rājpūts, and all brahmans, except pundits.

The Tons (Tōons, Marhā or Bisohī), is an off-set of the Déohā, which it leaves about five miles above Faizābād, and after uniting with the Little Tarjū, runs into the Ganges, ten miles below Buxar. Its banks, like those of the Saī, are not so high and *kankary*, as the right bank of the Gūmtī. About fifteen miles below Faizābād, a cross branch, named the Khajuhā Tāl, and which was formerly the principal head of the Tons, unites this river with the Déohā. This cross branch, as well as the Tons to the extent of nearly forty miles from its present source, is during the dry season embanked across at different points, in order to save its water for the purpose of irrigation. The lowest embankment is about four miles from Akbarpūr; and immediately below the embankment are observed the springs, probably in part derived from the embanked portion of the river, which at that season maintain a current in the south-eastern part of its course. The insalubrity of the air, caused by this extensive system of embankment, will be adverted to in another part of this memoir. The Tons, like the Déohā and Gūmtī, is

observed to contain less water than formerly: it is not navigated above Azīmgar'h.

The Lon naddī rises near Shāhābād, on the north-west frontier of Oud'h, and, running midway between the Ganges and the Saī, falls into the latter river, about three miles above Rāé Baréli, occasionally forming, for two or three days in the rains, a considerable torrent, but never becoming navigable. During the dry season, there are only detached pools of water in its course; but its banks supply cattle with a short green grass all the year round, although they are high, dry and salubrious. The manufacture of salt, from the saline springs along its course, will fall under notice hereafter.

Lakes or Marshes. There are no permanent lakes of any considerable extent; but, during the rainy season, extensive shallow collections of water form in the hollow parts of the plain, and are either absorbed by the soil, or gradually drain off into the adjacent water-courses. Among the most remarkable of these inundations are the following:

The Basahā Tāl is half a mile broad, and four or sometimes six feet deep, in the rainy season. It commences north of Bangarmau, and runs into the Lon naddī.

In the Salon pargana, there are several large j'hīls, which dry up after the rains, without occasioning any insalubrity of the air, excepting the large j'hīl, two miles in diameter, which lies on the south side of Sanéhī, and which, during the drying process, causes a great deal of fever, though little mortality in that town.

Eight miles west-north-west of Mānikprū is a j'hīl sixteen miles long, formed in the deserted bed of the Ganges, and connected at its eastern extremity with that river during the rains: it is eight miles in width; and its western extremity is now ten miles distant from the Ganges. The town of Bètāgānw, which lies at its north-west extremity, is the unhealthiest spot in Oud'h; the permanent inhabitants suffering much from ague during the rains, and immigrants from other parts of the country generally dying within a year, from the effects of its pestilential air. It is remarkable, that the repeated attacks of fever produce neither dropsy nor disease of the spleen in the human subject, but that buffaloes are subject to enlargement of that organ, and, if pastured along the j'hīl, rarely live more than three months; the chief mortality among them occurring in the month of March. The general appearance of the inhabitants is not, as in the Sub-himalayan tarā'ī, affected by this distemperature of the air. The vicinity of the j'hīl is always infested with musquitoes to an extraordinary extent. It always contains water; and much rice is planted along its borders, towards the end of March.

Natural springs, which in former times were abundant throughout Oud'h, and which are still very numerous in Sarwār, the country beyond the Déohā, are now very rarely seen on the south-west side of that river. There never had been any hot springs; nor had any of them become objects of superstitious regard.

CHAPTER III.—METEOROLOGY.

SECTION 1.—CLIMATE.

The climate of the southern portion of Oud'h is chiefly characterized by dryness: the depression of the wet-bulb thermometer* is frequently 30° in the hot winds, and generally from 10° to 20° during the cold weather. It may be considered as an "excessive" climate, being excluded from the equalizing influence of the sea-breeze: the temperature of the air occasionally rises as high as 112°, and sinks to 28°. The mean daily range is about 30°, and the mean temperature 74°. The annual fall of rain has, within the last thirty years, become extremely irregular, varying from 70 to 30 inches in amount, and from four to two months in duration; but is, on an average of five or six years, steadily decreasing. In places, where grass formerly grew tall enough to be used for thatch, it now scarcely affords pasturage for animals. This gradual falling off in the quantity of rain, and consequently of agricultural produce, is observable to every man who has lived forty years in Oud'h. From the same cause, it is now found necessary to make wells much deeper, than in former times.

The winds almost always follow the general direction of the mountain-chains, and rivers, which bound and permeate this portion of the Gangetic plain; west winds

* Leslie's hygrometer, as I have shewn in Captain Herbert's "Gleanings in Science" for 1830, page 24, is rendered unfit for the accurate determination of the air's dryness, by the extraordinary error, which he committed, in making an arithmetical instead of a geometrical division of the scale, and which, gradually augmenting from each extremity of the graduation, attains its maximum, at the point corresponding with 128° of Fahrenheit, which it makes 140°!

blowing about 200 days, and east winds during the remainder of the year. In the hot season, the wind frequently blows from the east in the forenoon, and changes to the west about mid-day. The air during the whole of the dry season generally holds in suspension a quantity of fine dust, which impairs its transparency towards the horizon, and gives a general greyish aspect to the sky. Hence the extreme distance of the landscape never exhibits at that period the deep blue, which bounds the extensive plains of England, and of Italy. Towards the end of the rainy season, however, the air is occasionally highly transparent, affording sometimes, for seven or eight days in the year, a distinct view of some parts of the Himalaya mountains, which are nearly 200 miles distant. The vault of heaven is at such times of a bright blue, diversified with brilliant white clouds, which at sunrise and sunset are tinged with bright prismatic colours; and the phenomenon of converging rays, in the quarter of the sky opposite to the rising or setting sun, is not unfrequently seen in great perfection: these rays are sometimes observed to cross the whole extent of the sky, in alternate bands of dark and light blue, thus unveiling the mystery of their origin. During three years residence at Sultānpūr, I never observed an instance of the mirage, which is annually visible, during the cold season, on the plains of Ghāzīpūr, and Sāran. The zodiacal light is conspicuous throughout the year, when clouds are absent.

Hoar-frost has become of much more frequent occurrence, within the last thirty years. Before that period, it used to happen, once in every ten or fifteen years: now it occurs almost every year.

SECTION 2.—COURSE OF THE SEASONS.

Few countries possess climates superior to that, which Oud'h enjoys, during the cold weather months of November, December, January and February. With the exception of a few days of rain, which, though sometimes deferred till January or even February, usually happen about Christmas, the air is, during this season, dry, and of an agreeable temperature, and the sky almost uniformly free from visible vapour. Throughout this portion of the year, the nights are cool; and during neither night nor day is ventilation rendered necessary, by the *temperature* of the air, in a good house. Just before sunrise, a light breeze generally springs up from the west, and, sweeping over a well-bedewed surface, makes the air rather chilly. In January, the cold at this hour is sometimes so intense that, in sheltered situations, the grass and other low vegetation are covered with hoar frost, and films of ice are formed on small shallow pools of water. By an artificial arrangement of shallow vessels filled with water, and protected both from the terrestrial heat, and from the warmer strata of air in the atmosphere, ice is easily formed in January and February. Throughout the day, in the month of January, the air, when it blows from the west, is parchingly dry and cold, and neutralizes the effects of the sun's rays on the body: but in sheltered spots, the midday sun has even at that season considerable power. Fires are generally required to make a house comfortable in part of December, in January and in February. During this season, the fruits and vegetables of Europe come to perfection.

March, April, May and June are the hot months. In March, the days become warmer, and exposure to the sun is unpleasant and injurious to the European constitution; and it is found necessary to exclude the external air from the house, about an hour after sunrise, and to keep the venetians open at night. The mornings are in general pleasantly cool, till the middle of May. The hot winds commence, sometimes in March, but usually not till April. About eight or nine o'clock in the morning, the wind gradually rises in force; and, should it begin from the east, the wind generally lulls about noon, and then blows with gradually increasing strength from the west, carrying along with it clouds of a fine light grey sand, which insinuates itself into every crevice, and which is so hot and dry, that articles of furniture exposed to its influence are speedily warped, and cracked. The leaves of the trees, and of such shrubs as can bear the heat, are covered with this dust, which obscures the horizon, and gives a light greyish aspect to the whole sky, while the flood of sunshine, that is poured upon the earth, resembles a continued rain of lightning, rather than the gentle radiance, with which more temperate regions are blessed. At this time, all animals seek the shade. The European secures his dwelling, and its inmates from the inclemency of the season, by admitting the air, filtered, and cooled twenty or thirty degrees, through wetted skreens, constructed of the roots of the khaskhas grass, (andropogon muricatum,) sometimes connected with an apparatus, like a winnowing machine,* for the purpose of maintaining a steady blast of air. In default of such

* To Dr. Ranken, Civil Surgeon at Delhi, belongs the merit of having, in 1824, introduced this machine, to which he gave the name of thermantidote. He adhered to the usual diameter of four feet, given to the winnowing machine,

a contrivance, the air in a room is agitated by large fans suspended from the ceiling, or from the tops of the walls. Towards sunset, the wind almost always abates, so as to admit of an airing being taken without discomfort. It is very rarely that the hot wind continues to blow all night, as it sometimes does on the banks of the Ganges.

Occasionally, the wind continues at this season to blow from the east, during the whole day. At such times, the air is more free from dust, but it is clogged with watery vapour, brought from the Indian Ocean, or from the swamps of Bengal, and Asām. The heat is not thermometrically so great, but is equally and sometimes more oppressive, from its clammy dampness. During an east wind, the tattī, or wetted skreen above mentioned, rarely lowers the temperature so much, as 10 degrees.

Frequent alternations of east and west winds are usually accompanied, especially towards the evening, by a pretty general haze over the sky, deepened towards the horizon. The calm, which intervenes

in Europe: but the resistance opposed by the air to four fans of this size, and of the ordinary width of three or four feet, worked by a winch of 14 inches radius, is so slight, that much power is uselessly expended by the person, who works the machine, in moving with due rapidity the weight of *his own arms*:—the handle runs away from him. To remedy this defect, I in 1833 constructed several thermantidotes with a diameter of eight feet, and carrying eight fans of painted cloth stretched upon their frames, which were slightly bent into a hyperbolical spiral. These answered very well, and the construction is still in use, in the neighbourhood of Benares. In the course of the next year, however, I adopted a contrivance, which though seldom used is mentioned in Fergusson and Martin's mechanical works,—a wheel and pinion without teeth, and faced with thick leather,—which answers extremely well. The fans may be six in number, with a diameter of five feet, and should not exceed three feet in breadth. The best diameters of the wheel and pinion are 30 inches, and 9 inches respectively; the face of the wheel being 4 inches in breadth, so that the leather may not wear out rapidly, and turned to a truly cylindrical shape, so that the surfaces may work smoothly and without any noise whatever.

between these changes, sometimes occasions an almost insupportable sensation of stifling heat.

The sudden squalls, called north-westers, occur during this season. They come on at all hours, and sometimes with only an hour's warning, signified by the appearance of dense thunder-clouds. Usually, however, they come on in the afternoon, and are often preceded for a day or two by the appearance, each evening, of a dense bank of clouds in the northern horizon, which is occasionally illuminated with faint flashes of lightning, and which is dispersed during the night. The occurrence of the squall is frequently, just after the prevalence of an easterly wind, which gradually abates as the storm is seen to advance from the north-west. Its approach is frequently combined with circumstances of considerable grandeur. The low, sharply-defined, black cloud, which occupied nearly one-half of the horizon, is towards the centre gradually raised into a gloomy arch, which rapidly extends towards the zenith, its summit resembling the overhanging crest of a gigantic breaking wave, while its lower portion is sloped downwards and forwards into a plane, inclined at half a right angle, to the earth's surface. When the sun is at a sufficient elevation to shine upon the face of the advancing cloud, this is found to be of a reddish-brown colour, consisting chiefly of the disintegrated sandstone probably of Rājpūtānā ; and a rolling motion is observable in its curling summit, like the smoke of artillery. When the storm is about a mile distant, a dead calm prevails. As it comes nearer, partial eddies of wind catch up the dust and leaves, and whirl them aloft ; and the temperature of the air sinks twenty or thirty degrees. A continued roll of thunder

had been heard, from the first appearance of the storm, and has constantly increased. It is now suddenly mixed with the rushing sound of the wind, and every thing is enveloped in dust, which is sometimes, (as during the great storm of 1827, which lasted more than an hour,) so thick, as to cause the most intense degree of darkness. In some of these storms, no rain falls; and they are then called *dry north-westers:* but generally the dust is mingled with large drops of rain, which occasionally falls in considerable abundance. The violence of the wind sometimes causes great damage to buildings, and to trees, especially fruit-trees; and, when the storms occur during the spring-harvest, now and then sweep away the produce of whole fields. In some rare cases, which, however, occur every year, hail instead of rain accompanies the storm; the hail falling in masses of various diameters, up to an inch, destroying tiled roofs, and breaking off twigs and the leaves of trees: the lightning also is frequently fatal to life. As the storm moves off, the face of nature shines forth with renovated beauty, the green trees being brightly relieved against the deep violet of the departing clouds: the air is cooled. and its lower strata, by dilution, purified of the noxious vapours, which had there accumulated, before this salutary convulsion.

During the long-continued absence of north-westers, the uninterrupted absorption of heat, by the earth's surface, raises the temperature of the lower strata of the atmosphere to a degree, which is injurious to life: —all animal and vegetable nature droops. After the 20th of May, the south-west monsoon begins to be felt, in a fall of rain, (called the Chhotā Barsāt or lesser rains,) which formerly used to continue about a week, but which, of late years, has been very irregular in its

occurrence and duration. From the beginning of June, the air is often oppressively sultry, particularly during the calms and changes of wind, which frequently happen at this season. During the height of the hot winds, (lūk) travellers occasionally fall down dead from the heat. In former times, wealthy and religious individuals, (not the Government) planted trees, and maintained wells at the sides of the roads, with attendant brahmans to supply water to the wayfarer. I have heard old inhabitants of Oudh describe the gradually increasing power of the hot winds, and the corresponding failure of rain, as resembling, in their steady, though hardly perceptible progress, the increasing length of the day towards the summer solstice.

The rainy season includes the months of July, August, September and October, with about one-half of June. It commences after the 9th of this month, generally about the 15th, but sometimes not till near the end of the month. It frequently commences with very heavy rain; from eight to ten inches falling within the first 48 hours, and being accompanied by a high wind, which drives it violently against the perishable earthen walls of the huts of the natives, and, when they are not protected by hurdles, brings many of them down, in a few hours. The united wind and rain sometimes uproot trees, especially trees planted in the loose, and easily softened soil of a garden. When the first heavy fall of rain begins to abate, the flat country appears dotted with pools of water, and intersected with broad shallow streams, which are soon united at the heads* of the branching ravines, and are by these

* These nascent ravines, when formed in a hard kankar soil, present the most beautiful and accurate miniatures of an Alpine region; shewing the long central ridge, with its lateral branches and sub-branches, and their corresponding plains, vales, valleys and ravines, all in due gradation and relief.

channels conducted into the beds of the permanent nālās, and rivers. It is observed, that the heads of these ravines branch out, and extend further and further into the level country every year, the principal undermining, and abrasion of the soil taking place at the small cascade formed by the water, when quitting the plain for the channel of the ravine, which may be from one to ten feet lower than the plain itself.* Much of the soil, which has been loosened, during the preceding hot winds, is thus washed into the rivers, which are thus loaded with a greyish yellow mud. The rapid evolution and decay of vegetation, in the course of, and after the termination of the rains, have already been noticed.

The first fall of rain produces a very refreshing change in the atmosphere: but the sun, even when subdued by a hazy state of the air, still has considerable power, and is not encountered with impunity. During calms, the heat is occasionally oppressive, even in the house, when the means above referred to, for obviating it, are not resorted to: generally it is necessary for comfort to continue their use, until the beginning of November. The rains generally cease in October, and are succeeded by an interval of warm weather, which gradually becomes temperate and cold, as the sun recedes towards the south. When the rains break up in September, the weather becomes hot, and insalubrious; the exsiccation of the water-courses, and marshes, then going on with great rapidity, and with much disengagement of miasm.

* The continual extension of these ravines is a serious injury to the convenience, and salubrity of many of the large military stations on the banks of the Ganges. They might be filled up with earth, from the adjoining surface, and prevented from again forming, by building up their embouchures, and other principal changes of level, either with solid brick rivetments, or, what would be better, with large rough masses of stone. The principal fall of water would fall over these structures, which could easily be made strong enough to suffer no abrasion or displacement.

This description of the course of the seasons, allowing for the lower temperature of Oud'h, is generally applicable to the Gangetic plain, from Patnā westwards.

CHAPTER IV.—SOILS.

The soil of the southern portion of Oud'h is, in general, light, there being a preponderance of siliceous and calcareous earth, and the latter existing, not in the soft state of marl, but in the hard unyielding form of kankar. No portion of rock, larger than a grain of sand, is to be found in the original soil; but the beds of the rivers sometimes contain small bits of pebble brought from the northern mountains,* along with their sands, which are almost exclusively composed of felspar, hornblende, quartz, and mica, and which form an interesting microscopical object. The kankar usually occurs in limited horizontal layers; and, if not constituting the surface of the ground, is generally, though not always to be found, on digging six or eight feet. In several parts of the Gūmtī, it forms a barrier across the stream, and in the dry season causes some delay in the passage of boats having keels, or drawing more than three feet of water. One of these barriers is situated at the cantonment of Sultanpūr, and rises two or three feet above the level of the river, in the dry season: but there is a

* I know not Hamilton's authority for stating, in his description of Hindostan, that lapis lazuli is found in Oud'h.

breach in it, where the water is always four feet deep.* The kankar, where it occurs in masses, is extremely cavernous, and seldom possesses the crystalline texture, which belongs to the kankar found, in other parts of the country. It is particularly abundant along the banks of the rivers, chiefly on their right banks.

The rivers, especially the Gūmtī and Tons, supply a considerable quantity of shells, which afford a beautiful mortar, like that of Madras, but which is never used by the natives as manure, in siliceous soils, which would be improved by it; although they universally practise manuring with decomposed animal, and vegetable remains, collected round their villages.

In many places, kankar constitutes the surface of the soil; and, where particularly hard, acquires a permanent coating from a dark green lichen, which becomes black, as it dries, with the departure of the rains.

The sandy soils, called ūsar, frequently contain, in various proportions, large quantities of sulphate, muriate and sub-carbonate of soda, and nitrate of potash; which naturally effloresce, in great abundance, during the cold season, and which are collected and purified, by the natives of the country.

In some places, probably the sites of ancient forests, the soil is a rich dark loam, and of considerable depth.

* The river at this spot offers a favorable place for bathing, after the rains and during the hot weather. An officer of the 63d, when thus engaged, observed that the kankar, where submerged, is covered to the depth of more than half an inch with a soft greyish incrustation, which is closely moulded on the nodules of kankar, like sponge. It has an animal odour, and is probably the nidus of some animalculi, like those of sponge and coral.

A similar soil is occasionally observed, near the beds of the Ganges and Déohā, alternating with strata of stiff clay, variously coloured. Patches of yellow clay are also found dispersed over the country; and clayey soils are thought the best by the inhabitants, which shews, that this earth hardly ever occurs, in too great proportion. Soil which cracks very deeply, during the dry season, from its abundance of clay, is especially preferred for rice crops.

Between the Gūmtī and Ganges, the light arable soil is, here and there, interspersed with patches, two or three miles in diameter of ūsar land, covered during the rains with grass, which is speedily withered by a day or two's sunshine. This otherwise barren soil yields an abundant efflorescence of soda (réh), which is used by the washermen only. When the effloresced salt is observed to possess a cooling property, or a saline taste, it is then called lunār, and is carried off by the luniyas, and by them manufactured into saltpetre, and culinary salt.

The soil of the Salon purgana is particularly good, containing little pure sand or kankar, and producing every variety of grain. The few patches, also, of *usar* land, which it includes, are rich in salt and nitre.

But the richest soil, in the south of Oud'h, is found near Jāyis, Rampūr, and Manikpūr. Along the borders of the Saī, also, beyond the immediate sandy banks, which are each half a mile in width, and free from kankar, the soil is a productive yellowish loam.

CHAPTER V.—NATURAL HISTORY.

SECTION 1.—GEOLOGY.

The whole of the southern part of Oud'h being an alluvial country, there is nothing in its geological structure to attract attention, beyond the particulars, which have been detailed, in the preceding portions of this memoir. The only minerals which it presents are carbonate of soda, muriate of soda, sulphate of soda, nitrate of potash, and carbonate of lime; some of which will be more particularly mentioned, under the head of manufactures.

SECTION 2.—ZOOLOGY.

The most remarkable wild animals, which occur, are the wolf, hyæna, jackal, fox, hare, deer, nīlgā'e, wild hog, porcupine, otter, mongoose, squirrel, mouse, field-mouse, rat, musk-rat, two species of wild cat (the katās and ban-bilao), the bat, flying-fox, and porpoise. No tigers nor wild buffaloes are seen to the south of Lak'h-nau, except in the high j'hau jangal, which clothes the kankar banks of the Ganges in Bainswārā, and in one or two of the larger forests of the interior.

The wolf here probably causes as much loss of human (chiefly infant) life, as in the Agra district. During the years 1835, 1836, and 1837, upwards of a dozen children were thus carried off, and destroyed, from the small bazar attached to the cantonment of Sultānpūr. A mischievous superstition frequently prevents the

inhabitants of Oud'h from destroying these animals, it being said, that the wolf's blood remains upon the slayer's house, "which shall not stand:" and, accordingly, their dens (bat'hā) are observable in the sides of the ravines, throughout the country, colonies of them attaching themselves to particular villages, as their hereditary prey. A full grown wolf stands ten hands in height. He will singly attack, and kill a strong man, if unarmed, but keeps at a distance, if the man have a stick or other weapon, in his hand. When there are three or four of them together, they will attack an armed man, surrounding him, and one of them springing on his back, the instant that his attention is diverted to the other side. From some ravines, where they are numerous, they emerge and hunt in packs of twenty or thirty. They have a dread of horses, and never attack them, whether carrying a rider or not. They avoid grown horned cattle also, but will attack calves. They never venture into villages, except at night, when they frequently carry off children. Their number does not, within traditional recollection, appear to have undergone either increase or diminution. They are never entrapped by the people, but are sometimes found swimming in nālās, and speared, or are caught unawares, and shot.

The hyæna also carries off many children. Wild cats live in the jangals, but enter the villages at night, and sometimes kill infants. The unowned or pariyā dogs do not live in the jangals; they always keep near villages. Deer are found in the larger jangals only, and are particularly numerous in the bān jangal, near Parome. Bangailī bulls and cows are found near Harhā, and nīlgāes abound in the Harhā and Pālī

jangals. Porpoises are seen, in the Gūmtī, during the rains only.

The most remarkable birds are the adjutant, sāras, partridge, quail, vulture, hawk, kite, crow, raven, jay, parrot, (excessively numerous and destructive to crops), paddy-bird, maina, swallow, sparrow, dove, cuckoo, koël, lark, kingfisher, (many splendid species), wild goose, wild duck, woodpecker, and humming-bird. The number and variety of singing birds at Sultānpūr, probably attracted by the shelter, the fruit and insects of the gardens, are strikingly great. Game-birds are rare, in that vicinity.

Of the reptile class, the two species of alligator occur in the Ganges, and Deóha, at all seasons, but venture into the smaller rivers, during the rains only. Snakes and lizards of various kinds abound. The only well-known venomous snakes are the kārāít, and the cobra di capello. The biskoprā, which corresponds with the Tupinambis Bengalensis of Daudin,* is also found here; and, as elsewhere, has the groundless reputation of being poisonous.

Of the crustaceous and insect classes, the chief examples are the crab, prawn, scorpion, centipede, locust, white, black, and red ant, flea, bug, house-fly, mantis, musquito, sand-fly, eye-fly, with beetles, crikets, and grass-hoppers of various kinds. If the doors of a house be left open, during a calm evening in the rains, every light is surrounded by hundreds of insects of many

* His description, however, applies to the female only. The male is yellow below, the throat not so distinctly dotted, and the spots on the back are disposed in transverse bands, consisting alternately of blackish spots and of white spots surrounded by a circle of a darker ash colour than the general ground.

different species. The cochineal insect is sometimes seen on the prickly pear bush.

SECTION 3.—BOTANY.

Under the section "natural vegetation," there is an enumeration of the principal jangal trees. The following list comprises all the plants, (with a few animal, and mineral substances), whether indigenous or imported, that are used in the medical practice of the natives of this part of the country. The substances are arranged in the alphabetical order of the names most generally used, whether Hindī, Persian or Arabic; and the English and systematic synonyms are added, with a specification of their commercial sources, the parts of the plant employed, the price per *ser*, the virtues attributed to them, by the *native practitioners*, and the diseases, in which they are used.

Abrak kākiyā. Makrī kā jālā. Spider's web. *Indigenous.* Hemorrhage.

Afīm. See Koknār.

Agar, ARAB. Ud, HIND. Morinda citrifolia. *Tarāi.* Wood. 8 anas. Tonic. Appetizing.

Agiyā g'hās. Lemon-grass. *Indigenous.* Leaf. 2 anas. Thirst in fever.

Ajwain. Dill. Anethum graveolens. *Indig.* Seed. 1½ ana. Catarrh. Fever.

Ajwain Khorāsānī. Henbane. Hyosciamus niger. *Indig.* Extract. Narcotic.

Ajmūd. Bishop's weed. Sison Ammi. *Indig.* Seed. 4 anas. Aromatic. Rheumatism: fever: spleen: Catarrh.

Akarkarhā mīt'hā. *Arabia.* Herb. Asthma: Catarrh: aphrodisiac: (an irritant poison).

Akarkarhā talakh. Anthemis Pyrethrum. *Indig.* Herb. 6 rupees. Virtues as above, but weaker.

Akas bél. Cuscuta reflexa. *Indig.* Lichen. 1 rupee. Juzām.

'Alsī. Linseed. Linum usitatissimum. *Indig.* Seed and oil. 9 pie. Infusion demulcent.

Amā haldī. Curcuma. *Indig.* Root. 1 rupee. Vulnerary.

Amal béd. *Indig.* Branches. 1 rupee. Acid: appetizing: thirst.

Amaltās. Purging Cassia. Cassia fistula. *Indig.* Pods. 6 anas. Purgative.

Amlā sār. Crystallized Sulphur. *Naipāl.* 8 rupees. Scabies.

Anār. Pomegranate. Punica granatum. *Indig.* Rind of root: fruit. Vermifuge in tænia. Diarrhœa: leucorrhœa: menorrhagia. Fruit in fever, to quench thirst.

Anbū us sālib, AR. Janglī makó, H. B'hat konyā (fox grape) H. Solanum nigrum. *Indig.* Distilled water of the plant. Anódyne. Dropsy: jaundice.

Angūr. Grape. Vitis vinifera. *Indig.* Fruit. 1 rupee. Thirst.

Aonlā. See Kālā nīmak.

Asgand Nagaurī. Physalis flexuosa. *Indig.* the best from Nagaur in Rājwārā. Root. 6 anas. Tonic: gleet: aphrodisiac.

Bāb'hrang. Embelia ribes. *Indig.* Seed. 4 anas. Cathartic. Vermifuge.

Babūl ka gond. Gum arabic. Acacia arabica. *Indig.* Gum. 3 anas. Gum as a demulcent in catarrh,

dysentery and gonorrhœa. Flower, as an aphrodisiac, and in gleet. Bark, in infusion, as an astringent for the gums.

Bach khushbū. Acorus calamus. *North-west.* Root. 1¼ rupee. Splenitis: Carminative.

Bādām. Almond. Amygdalus communis dulcis. *North-west.* Kernel. 13 anas. Esculent: demulcent.

Bādrang. Cucumber. *Indig.* Seed. 10 anas. Dimetic: lithontriptic: febrifuge.

Bahérā. Belleric myrobalan. Terminalia belerica. *Indig.* Fruit. 1 ana. Astringent: Collyrium: aphrodisiac.

Bahman safēd. *Indig.* Root. 24 rupees. Aphrodisiac: scabies.

Bahman surkh. Same as above, but weaker, 16 rupees.

Bakain. Melia sempervirens. *Indig.* Leaf. 6 pie. Bitter: infusion in fever, and as a bath for inflammatory swellings.

Bakchī. Conyza or serratula anthelmintica. *Indig.* Seed. 4 anas. Febrifuge: (narcotic?): scabies.

Banafshā. Viola serpens. *Indig.* Flower. 1½ rupee. In inflammation of the vocal passages.

Bans lochan. Tabasheer from the Bambusa arundinacea. *Faizābād.* 80 rupees. Aphrodisiac.

Barm dandī. Centaurea. *Indig.* Herb. 1 rupee. Aphrodisiac.

Barmī. *Indig.* Herb. Roborant for stomach and liver.

Békh badiyān. Anise root. Anisum sativum. *Indig.* Root. 2 anas. Dysentery: diuretic: aphrodisiac.

Békh keonra. Pandanus odoratissimus. *Indig.* Root. 2 anas. Aphrodisiac externally.

Békh khitmī. Althæa rosea. *Indig.* Flower, seed and root. 4 anas. Expectorant.

Békh sahjanā. Hyperanthera morunga. *Indig.* Gum-resin. 5 rupees. Dyspepsia: emetic in poisoning from opium.

Békh sausan. Iris. *Indig.* Root. 8 anas. Pulmonary.

Bél. Bengal quince. Aegle marmelos. *Indig.* Fruit. Unripe fruit demulcent in diarrhœa.

B'hang. Hemp. Cannabis sativa. *Indig.* Leaves. 2 anas. Intoxicating.

B'hangrā. Eclipta prostrata. *Indig.* Grass. 4 anas. Aphrodisiac: dye for hair.

Bhat konya: See Anbu us sālib.

B'hélāwā. Marking nut. Semecarpus anacardium. *Indig.* Fruit. 2½ anas. Poisonous in its raw state: carminative when prepared.

Bīhī dāna. Pyrus cydonia. *Indig.* Seed. 7 rupees. Demulcent in catarrh and gonorrhœa.

Bijband or Tukhm baryārā. *Indig.* Seed. 6 anas. Astringent: tonic.

Bilaiyā kand'h. *Indig.* Root. 4 anas. Aphrodisiac.

Bilangā or Tukhm bilangā (vulgò Tukmālangā). Dracanphalum Roylenum. *Indig.* Seed in infusion. 8 anas. Supposed tonic.

Billī lótan. Ocymum. *Indig.* Seed. 1 rupee: Nervine: said to throw a cat into convulsions when rubbed on its back.

Bīr bahótī. Mutella occidentalis. *Indig.* Insect. 1 rupee. Aphrodisiac externally.

Chakaura. Cassia sophera. *Indig.* 2 anas.

Chambélī. Jasmine. Jasminum grandiflorum. *Indig.* Distilled water of flowers. 8 anas. Aromatic. Tonic.

Chand sūr: See Hālim.

Ch'harīlā. Lichen rotundatus. *Indig.* Lichen. 6 anas. Aromatic: Nervine: Aphrodisiac.

Chīraiyā kand'h. *Indig*. Root. 8 anas. Aphrodisiac.

Chiretā. Gentiana chiraiyita. *Naipāl*. Wood. 5 anas. Tonic: febrifuge.

Chīta. Plumbago zeylanica. *Indig*. Herb. 8 anas. Febrifuge: fresh plant epispastic.

Chob chāp. *Indig*. Wood. 4 anas. Bitter: Aphrodisiac.

Chob chīnī. China root. Smilax Chinensis. *China*. Wood. 4 rupees. To purify the blood. (Substitute for Sarsaparilla).

Chob maidā or Gaj pīpal. Pothos officinalis. *Indig*. Wood. 4 anas. Tonic: Aphrodisiac.

Chukandar, H. P. Salak, AR. Beta vulgaris. *Indig*. Root. 2 anas. Jaundice.

Chūnā. Lime. *Indig*. 1 ana. Lime-water in cholera and stone. With oil for burns.

Dāl chīnī or Dār chīnī. Cinnamon. Laurus cinnamomum. *East India Islands and Naipāl*. Bark. 8 anas. Carminative.

Dām ul akhwin, AR. Rang barap, H. Gum. 8 rupees. *Bombay* Jaundice. Diarrhœa. To ulcers.

Dār hald. Berberis asiatica. *Indig*. Wood. 8 anas. Injection in gonorrhœa.

D'hāk or Palās. Butea frondosa. *Indig*. Flower, seed and gum. 4 anas. Astringent in dysentery.

Dhaniyā. Coriander seed. Coriandrum sativum. *Indig*. Seed. 1½ ana. Carminative: Astringent: Tonic,

Dhātūrā. Datura stramonium. *Indig*. Herb. 1 ana. Intoxicating: asthma: to break off the habit of opium eating.

Gājar. Carrot. Daucus carota. *Indig*. Seed. 6 anas. Diarrhœa: Aphrodisiac.

Gandanā. Leek. Allium porrum. *Indig*. Seed. 1 rupee. Tonic: expectorant.

Gand'hak. Sulphur. *Naipāl.* 6 anas. Scabies.

Gão zabān. Bugloss? *Indig.* Herb. 1 rupee. To purify the blood: tonic: diuretic.

Gerū. Red ochre. *Naipāl.* 2 anas. In ointment for wounds.

G'horbach. *Indig.* Root. 1¼ rupee. Carminative and in spleen (to horses).

G'humchī or Rattī. Abrus precatorius. *Indig.* Seed. 2 rupees. Aphrodisiac externally.

Gok'hrū. Small caltrops. Tribulus terrestris. *Indig.* Fruit. 5 anas. Diuretic in gonorrhœa.

Gol mirch. Black pepper. Piper nigrum. *Naipāl and Asām.* Seed. 9 anas. Aromatic: febrifuge: spleen.

Gugul. Amyris agalocha? *Indig.* Gum. 1 rupee. Hemorrhoids.

Gulāb. Rose-water. Rosa centifolia. *Jaunpūr.* Distilled water. 1 rupee. Tonic.

Gul i khairū. Chinese mallow? Malva chinensis? *Indig.* Flower. 8 anas. Refrigerant: gonorrhœa.

Gul i ward. Rosa damascena. *Indig.* Petals. 4 anas. Febrifuge: Aphrodisiac.

Gul nilufar. Nelumbium speciosum. *Indig.* Flower. 8 anas. Aphrodisiac.

Gurch. (A parasitical plant, the best found on Nīm trees). Menispermum glabrum. *Indig.* Herb. 2 anas. Tonic: febrifuge.

Haldī. Turmeric. Curcuma longa. *Indig.* Root. 2 anas. Vulnerary.

Hālim or Chand sūr. Cresses. Lepidium sativum. *Indig.* Herb. 1½ ana. Vulnerary.

Harrā (barā). Myrobalan. Terminalia citrina. *Indig.* Fruit. 2½ anas. Purgative: collyrium in chronic ophthalmia.

Harrā (ch'hotā). *Indig*. Fruit. 4 anas. Purgative in dysentery: collyrium in chronic ophthalmia.

Hartāl or Gobra. Yellow orpiment. *Naipāl*. $1\frac{1}{2}$ rupees. Rheumatism. Tabkī from *Naipāl*, 5 rupees.

Hīng. Assafœtida. Ferula assafœtida. *North-west*. 3 rupees. Carminative.

Hulhul. Cleome viscosa. *Indig*. Leaf and seed. 4 anas. Leaf, bruised, in headache. Seed Aphrodisiac.

Ilāchī (barī). Cardamoms. Amomum racemosum. *Indig*. Seed. 7 anas. Aromatic.

Ilāchī (ch'hotī). Esettaria cardamomum. *Gujrāt*. Seed. 7 rupees. Aromatic: stronger than the above.

Imlī. Tamarind. Tamarindus Indica. *Indig*. Pods. 2 anas. Acidulous: thirst.

Indar jau shīrīn. Echites antidysenterica. *Indig*. Seeds. 2 rupees. Aphrodisiac: diuretic.

Indarjau talakh. *Indig*. 8 anas. Aphrodisiac: diuretic.

Indrāyan. Cucumis colocynthis. Colocynth. *Indig*. Pulp. 3 rupees. Cathartic in pulmonic affections and in elephantiasis Græcorum.

Isafghol. Spogel seed! Plantago ispaghula. *Indig*. Seed in infusion. 4 anas. Demulcent in dysentery and gonorrhœa.

Ispand, P. Harmal, A. Corchorus capsularis. *Indig*. Seed. 8 anas. Narcotic: rheumatism.

Jā'ep'hal. Nutmeg. Myristica moschata. *Islands*. 9 rupees. Aromatic: diarrhœa: aphrodisiac.

Jamālgotā. Croton seed. Croton tiglium. *Naipāl tarā'ī*. Nut and oil. $1\frac{1}{4}$ rupees. Cathartic.

Jawā k'hār. Impure potash from the ashes of the plantain or musa paradisaica. *Indig*. 6 anas. Antacid: deobstruent: long used with lime juice, by

the natives, as an effervescing draught to allay vomiting.

Jawāsā. Hedysarum alhagi. *Indig.* Herb. 4 anas. Externally in vesicular eruptions of children: internally in gonorrhœa.

Jawatrī. Mace. Myristica moschata. *Islands.* 10 rupees. Aromatic: diarrhœa: aphrodisiac.

Jatāmāsī. Valeriana jatamansi. *Indig.* Root. 8 anas. Aromatic. To disguise taste of medicines. Smoked with tobacco.

Jét'hī mad. Gunj. Abrus precatorius. *Indig.* Extract and decoction. 1¼ rupee. Demulcent in catarrh and gonorrhœa.

Jintiyāna Rūmī. Pak'hān béd. Gentiana (lutea?). *Levant.* Tonic.

Kabāb chīnī. Cubebs. Piper cubeba. *Faizabad.* Seeds. 1¼ rupee. Tonic: aphrodisiac: gonorrhœa.

Kachūr. Curcuma zerumbet. *Indig.* Shrub. 2 rupees. Aphrodisiac.

Kaddu. Pumpkin. Lagenaria vulgaris. *Indig.* Seed. 4 anas. Tonic.

Kā'ephal. Myrica sapida. *Naipāl.* Bark. 4 anas. Aromatic.

Kāfūr. Camphor. Laurus camphora. *East India Islands.* 4 rupees. Stimulant: rubefacient.

Kāghazī nīmbū. Lime. Citrus medica. *Indig.* Fruit. 3 anas. Fever: thirst: dried rind of unripe fruit: tonic.

Kahrubā. Oriental animé. Vateria Indica. *Tarā'ī.* Gum. 1½ rupee. Tonic: astringent.

Kahū. Lactuca sativa. Lettuce. *Indig.* Seed. 8 anas. Narcotic.

Kālā dāna. Ipomœa cæsulea. *Indig.* Seed. 4 anas. Purgative.

Kālā nīmak. Black-salt. Prepared from muriate of soda and the fruit of Phyllanthus emblica or emblic myrobalans. *Indig.* 6 anas. Tonic: purgative: purifying.

Kalapnāt'h. *Indig.* Plant. 4 anas. Bitter: ague: chronic dysentery.

Kalaunjī or Mangrailā. Nigella Indica. *Indig.* Seed. 4 anas. To increase milk.

Kālī zīrī. Fennel. Nigella sativa. *Indig.* Seed. 3 anas. Aromatic: counter-irritant in glandular swellings.

Kamīlā. Rottlera tinctoria. *Indig.* 8 anas. Root. Vermifuge.

Kāmrāj. Sonchus. *Tarā'ī.* Twigs. 8 anas. Aphrodisiac.

Kandrā. Erythronium Indicum. *Indig.* Root. 1 rupee. Expectorant. (Substitute for squills.)

Kangahyā. *Indig.* Leaf. 4 anas. Given internally to stop bleeding from hemorrhoids.

Kankol mirch. Momordica mixta. *Indig.* Seed. 8 anas. To ulcers.

Kanwal gattā. Nymphæa nelumbo. *Indig.* Seed 4 anas. Tonic.

Kasīs. Protosulphate of iron. Prepared from sulphur and iron in every bāzār. 8 anas. Mordant: spleen.

Kasnī. *Indig.* Seed. 4 anas. Tonic: jaundice.

Kat'h. Catechu from the khair tree. Mimosa catechu. *Indig.* Extract. 6 anas. Astringent: wash in gonorrhœa.

Katīrā. See Sahjanā.

Katkalejī. Cæsalpina bonduccella. *Indig.* Nut. 4 anas. Tonic: febrifuge.

Késar or Zafrān. Saffron. Crocus sativus. *Delhi.* Flower. 70 rupees. Ophthalmia.

Khāksīr. *Indig*. Seed. 8 anas. Febrifuge: to cause obesity.

Kharāṭīn. An earth-worm. *Indig*. Hot drawn oil. 4 anas. Aphrodisiac externally.

K'harī mattī. Chalk. *Naipāl (and Rajmahāl??)*. 5 anas. Astringent in diarrhœa.

Khạrī nīmak. Carbonate of soda. *Indig*. 4 anas. Antacid.

Khiyār. A cucumber. *Indig*. 4 anas. Diuretic: lithontriptic: febrifuge.

Kirmiz. Cochineal (grana sylvestre). Coccus cacti. *Indig*.

Kiwanch (unde) Cowhage. Dolichos pruriens. *Indig*. Seed. 4 anas. Aphrodisiac.

Koknār or Afīm. Opium from the Papaver somniferum. *Indig*. Inspissated juice. Narcotic, and astringent: 4 rupees. Seed, 2½ anas, edible; in contusions: demulcent in catarrh. Oil, 5 anas, in ointments. Poppy heads in anodyne embrocations.

Kuchila. Nux vomica. Strychnos nux vomica. *Indig*. Seed. 4 anas. In rheumatism, and to break the habit of opium-eating.

Kulfa (properly Khurfa, AR.) *Indig*. Seed. 5 anas. Refrigerant: diuretic.

Kulinjan. Pān root. Piper betel. *Indig*. Root. 1 rupee. Febrifuge: appetizing: to restore voice after catarrh.

Kunjad, P. Ṭil, H. Sesamum orientale. *Indig*. Seed. 3 anas. Demulcent: aphrodisiac. Oil 4½ anas: in ointments.

Kutkī siyāh. *Indig*. Root. 8 anas. Insanity: supposed refrigerant.

Kuṭ shīrīn, and Kuṭ talakh. Costus Arabicus. *Indig*. Root. 1 rupee. Aphrodisiac.

Lablāb or Ishkpecha.

Lahsan. Garlic. Allium sativa. *Indig.* Root. 1 ana. Dropsy: spleen: asthma.

Lāk. Lac from the Coccus lacca. *Indig.* 4 anas. Hemorrhoids.

Lāl mirch. Red pepper. Capsicum pubescens. *Indig.* Pod. 5 anas. Aromatic: in dropsy as a counter-irritant.

Laung. Cloves. Eugenia caryophyllata. *Islands.* Buds. 1¾ rupee. Aromatic.

Lésórā. Cordia myxa. *Indig.* Unripe fruit. 4 anas. Unripe: thirst: gonorrhœa: aphrodisiac. (Ripe fruit esculent.)

Lobān. Olibanum. Frankincense. Boswellia serrata. *North-west.* Gum. 6 anas. Hæmoptysis: astringent: diuretic.

Lod'h. Symplecos racemosa. *Kābul.* Bark. 5 anas. Ophthalmia.

Mādār. Asclepias gigantea. *Indig.* Root and flower. 2 anas. Root in juzām. Flower as a sedative in catarrh.

Mā'im. *Indig.* Grass. 4 anas. Decoction in prolapsus uteri.

Mā'inphal. Vangueria spinosa. *Indig.* Fruit. 2 anas. Emetic.

Mā'insil. Realgar: red arsenic: red orpiment. 3½ rupees. Scabies: caustic: applied on a thread to cut off tumours.

Majīt (vulgo manjīt.) Madder. Rubia mungistha. *Naipāl and Asām.* Herb. 4 anas. Dye: cosmetic.

Mājū p'hal. Gall nut from quercus infectoria. *Persia.* 1½ rupee. Astringent in swollen gums, diarrhœa and menorrhagia.

Māmīran. Ranunculus Ficara. *Arabia.* 8,000 rupees! Collyrium.

Maror p'halī. Helicteres isora. *Indig.* Fruit. 6 anas. Colic : diarrhœa.

Maru'ā. Artemisia vulgaris? Ocymum pilosum? *Indig.* Leaf. 4 anas. Aromatic : epilepsy : otitis.

Masfar. Safflower. Carthamus tinctorius. *Indig.* Kernel. 2 anas. Aphrodisiac.

Mastakkī Rūmī. Mastich. Pistachia lentiscus. *Europe.* 5 rupees. Tonic : expectorant.

Mehndī. Lawsonia inermis. *Indig.* Seed. 4 anas. Refrigerant: astringent in diarrhœa and gonorrhœa.

Mét'hī. Fenugreek. Trigonella fænugræcum. *Indig.* Herb. 2 anas. Aromatic esculent.

Misrī. Sugar. Saccharum officinarum. *Indig.* 10 anas. Catarrh.

Mom. Wax from apis mellifica. *Indig.* 1 rupee. In ointments.

Muchras. Gum of senwal tree. Bombax heptaphyllum. *Indig.* 8 anas. Jaundice : to ulcers.

Mulhatī. Liquorice. Glycyrhiza glabra. *North-west.* 8 anas. Root. Demulcent.

Mūlī. Radish. Raphanus sativus. *Indig.* Root and seed. 8 anas. Emetic.

Munsī. Sphaeranthus Indicus. *Indig.* Herb and fruit. 2 anas. Tonic : gonorrhœa.

Murdār sang. Litharge made in *India* from lead brought from the Hills of *Naipāl.* 1 rupee. Plasters.

Musabbar, AR. Elwā, H. Aloes. Aloe perfoliata. *Indig.* Extract. 1¼ rupee. Purgative.

Mushk. Musk. Viverra civetta. *Naipāl* and *Asām.* 60 rupees. Stimulant and aphrodisiac.

Muslī (white and black). Asparagus sarmentosus. *Indig.* Root. 6 anas. Tonic : gonorrhœa : gleet.

Muslī semal. Bombax heptaphyllum. *Indig.* Root. 2½ anas. Tonic: gleet: aphrodisiac.

Nāgar mot'hā. Cyperus pertenuis (rotundus?) *Indig.* Root. 3 anas. Aromatic: nervine: aphrodisiac.

Nak chiknī. Artemisia sternutatoria. *Indig.* Herb. 1 rupee. Errhine: stimulant.

Nar kachūr. *Indig.* Root. 6 anas. In catarrh, supposed to moderate expectoration.

Naswat. *Indig.* Wood. 4 anas. Drastic purgative.

Naushādar. Salammoniac from horse-dung. 1 rupee. Cutaneous diseases: to allay hunger. *Indig.*

Nīl. Indigo. Indigofera tinctoria. *Indig.* Leaf. 1 ana. To dye hair: cholera.

Nīla t'hot'ha H. Tutiyā akhzar, AR. Sulphate of copper made in *India.* 1¼ rupee. Escharotic: emetic.

Nīm. Melia azedirachta. *Indig.* Leaf. ½ ana. Bitter: infusion in fever and to inflammatory swellings.

Nīrbissī. Caltha Nirbisi. *Indig.* Root. 1 rupee. Counter-poison after vomiting.

Nirmalī. Clearing nut. Strychnos potatorum. *Indig.* Nut. To clarify water.

Pak'hān bēd. See Jintiyāna.

Palang tor: Kamarkas: Sīj. The milk-bush when thirty years old. Euphorbia antiquorum. *Indig.* Wood. 1 rupee. Substitute for sarsaparilla.

Pārā. Mercury. 7 rupees. Syphilis: scabies.

Patāl konhrā. Root. Sweet. Aphrodisiac.

Patraj: Tējpat. Cassia leaf. Laurus Cassia. *Naipāl and Asām.* Leaves. 6 anas. Tonic: nervine.

P'hālsā. Grewia asiatica. *Indig.* Juice of bark. 2 anas. (Fruit esculent.) Diuretic in gonorrhœa.

Phitkidī. Alum. *Naipāl.* 6 anas. Astringent in ophthalmia and swollen gums.

Phūl d'hāwā. Grislea tomentosa. *Indig.* Flower. 7 anas. Tonic : gonorrhœa.

P'hūl nakésar. *Indig.* 2 rupees. Aphrodisiac.

Pīpal. Long pepper. Piper longum. *Indig.* Seed. 10 anas. Febrifuge : catarrh.

Pīpala mūr. Long pepper. Piper longum. *Indig.* 6 anas. Febrifuge : catarrh.

Piyāz. Onion. Allium cepa. *Indig.* Root and seeds. 5 pie. Esculent : supposed tonic.

Podīnā. Peppermint. Mentha sativa. *Indig.* Infusion and powder. 4 anas. Dyspepsia : fever.

Puhkar mūl. *Indig.* Shrub. 2 rupees. Aphrodisiac.

Rā'ī. Mustard. Sinapis ramosa. *Indig.* Seed and oil. 2 anas. Seed emetic in cough. Oil rubefacient.

Raīhān or Janglī Tulshī. Ocymum pilosum. *Indig.* Seed in infusion. 4 anas. Demulcent in gonorrhœa and dysentery.

Rāl. Rosin from Chloroxylon dupada. *Naipāl.* 4 anas. Astringent in dysentery. For plasters.

Rasaut. Prepared from Berberis Asiatica. *Faizābād.* 4 rupees. Epistaxis : hæmorrhois.

Raskapūr. Corrosive sublimate. *Faizābād.* 9 rupees. Syphilis.

Ratanjot. Lithospermum vestitum. 6 rupees. Ophthalmia.

Rèṛī. Castor oil plant. Ricinus vulgaris. *Indig.* 1 ana. Oil. Purgative.

Réwan chīnī. Rhubarb. Rheum palmatum. *China* and Khatai? Root. 6 anas. Laxative : tonic.

Rīt'hā. Sapindus emarginatus. *Indig.* Rind of fruit. 2 anas. Violent emetic.

Sābun. Soap from lime. Sajjī mattī and oil or fat. *Indig.* 1 rupee. Dysmenorrhœa.

Safèdā Kāsharī. From *Kāshgar?* 10 anas. Plasters.

Sahar p'hūnkā. Galega. *Indig.* Plant. 6 anas. Tonic: febrifuge: purifying.

Sahjanā. See Katīrā.

Sajjī mattī. Sub-carbonate of soda. *Indig.*

Salājīt. ? *Naipāl.* 4 rupees. Tonic: aphrodisiac.

Salāwar. *Indig.* Root. 8 anas. Gonorrhœa: aphrodisiac.

Sālep misrī. Salep. Orchis mascula. *North-West.* Root. Esculent: aphrodisiac.

Samb'hālū. Vitex trifolia. *Indig.* Leaf. 1 ana. In cataplasm to rheumatic and other inflammatory swellings.

Sambul. *Indig.* 10 anas. Distilled water. Aromatic: tonic.

Sambul khār, H. Sumulfār, A. White arsenic. 6 rupees. Chronic ague: juzam.

Samūdar sok'h. Convolvulus argenteus. *Indig.* Seed. 4 anas. Infusion in gonorrhœa.

Samūndar p'hal. Barringtonia acutangula. *Hardwār.* Seed and fruit. 4 anas. Ophthalmia

Samūndar p'hén. Coral. 3 rupees. In foul ulcers, and ulcers in the ear.

Sanā. Senna. Cassia senna. *Naipāl.* Leaf. 6 anas. Purgative.

Sang Basrī. From *Basrā.* 1¼ rupee. Mixed with lemon-juice as a collyrium for dimness of sight.

Sang jarāhat, P. Gao K'harī, H. Steatite. *Naipāl.* 5 anas. Wash in gonorrhœa.

Sank'h. Shells. *Indig.* 1 rupee. Spleen.

Sarson. Mustard. Sinapis dictrotoma. *Indig.* Seed. 1 ana. Emetic and expectorant: oil less acrid than that of S. ramosa.

Shahd. Honey from Apis mellifica. *Indig.* 1 rupee. In confections.

Shāh tarā, P. Shah taraj, A. (Pit pāprā, H.: but this is rather Fumaria officinalis.) Fumaria parviflora. *Indig.* Wood in decoction. 4 anas. Tonic: febrifuge: purifying.

Shalgham. Turnip. Brassica rapa. *Indig.* Seed. 4 anas. Aphrodisiac.

Shangarf. Red sulphuret of mercury. *Lak'hnau.* Syphilis.

Shora. Saltpetre. *Indig.* 1 rupee. Refrigerant: diuretic.

Sīras. Mimosa serissa. *Indig.* Fruit. 4 anas. Ophthalmia: scrophula.

Soā. Indian dill. Anethum sowa. *Indig.* Plant. 2 anas. Aromatic esculent.

Sohāgā. Borax. *Naipāl.* 1 rupee. Herpes: diuretic. Used as a flux by workers in metal.

Sonf. Anise. Pimpinella anisum. *Indig.* Seed and root. 1½ ana. Dysentery: diuretic: aphrodisiac.

Sont'h. Dry Ginger. Zingiber officinalis. *Indig.* Root. 10 anas. Aromatic: tonic.

Sugand bālā or Bālā. Andropogon muricatum. *Indig.* Root. 4 anas.

Supārī. Betelnut. Areca catechu. *Bengal.* 1 rupee. Tonic: aphrodisiac.

Sundal safēd. Sandal wood. Sirium myrtifolium. *Indig.* Wood refrigerant: oil aromatic.

Sundal surkh. Red saunders wood. Pterocarpus santalinus. *Tarāī? Islands.* Wood. 8 anas. Tonic: appetizing: dye.

Surmā. Crude antimony. *Levant.* Black, 1 rupee. White 2 rupees. Ophthalmic: not given internally.

Tagar, H. Asarūn, A. (Substitute for Asarum Europæum.) *Tarā'ī.* Wood. 12 anas. Spleen: hepatitis.

Taj. Cassia bark. Laurus cassia. *Naipāl tarā'ī.* Bark. 4 anas. Aromatic: dysentery.

Tal makhāna. Barleria longifolia. *Indig.* Seed. 6 anas. Refrigerant: gonorrhœa.

Tambākū. Nicotiana tabacum. *Indig.* Leaf. 4 anas. Dropsy: spasmodic affections.

Tik'hur. Curcuma angustifolia. *Indig.* Root. 6 anas. Esculent: tonic: aphrodisiac: substitute for arrow-root.

Tukhm bilangā: See Bilanga.

Tutiyā. Sulphate of copper.

Ud. See Agar.

Unnāb. Zizyphus? ——. *Faizabad.* 8 rupees. Febrifuge.

Unt katārā. Echinops sphærocephalus. *Indig.* Herb. 4 anas. Pulmonary.

Zakā ul Basar. See Ratanjot.

Zangār. Acetate of copper. Made in *India.* 3½ rupees. Escharotic: paint.

Zīrā. Cummin. Cuminum cyminum. *Indig.* Seed. White 6 anas: black 14 anas. Aromatic: dysentery: appetizing.



CHAPTER VI.—AGRICULTURE.

SECTION 1.—GENERAL CONDITION.

In the ill-contrived, and worse administered revenue system of Oud'h, and in the generally prevailing insecurity of life and property, may be found abundant reasons for the present miserably depressed state of the agriculture of this kingdom. With these causes have conspired a diminution of its annual supply of rain, probably in part dependent on the extensive changes of the seasons and winds, which have been remarked within the last twenty-two years, all over the Indian peninsula and seas, and in part, the steady advance of the influence of the dry west winds, assisted by the unremitting destruction of the north-western forests, and the neglect of any system of artificial planting, sufficiently extensive, to counteract the parching effects produced by the removal of these natural protectors of the soil. The truth of these propositions will appear from the facts, which come within the following agricultural summary, and the subsequent remarks on the political institutions of the country.

SECTION 2.—TENURES.

The sovereign is, agreeably to established Indian rule, the only acknowledged proprietor of the soil; and there are no fixed limits to the land-revenue or rent, which he levies from its occupants, save their inability or unwillingness to pay. There are, it is true, some rent-free tenures granted, in former times, for the support

of religious and charitable institutions, and some bestowed either rent-free, or at a moderate fixed assessment, in consideration of past or perpetual services of different kinds. But there is no security, against the partial, or total resumption of these grants, except for incumbents who are zorwālās, that is, who have interest, at the darbār, sufficient to overawe the chakledar and zamindārs: thus the villages of Sat'hinī and Kishanī, near Pālī, are held by a tribe of Kāyat'hs, the descendants of former servants of the state, at a low assessment, which is never augmented—*except when the chakledār chooses;* but estates of all dimensions have, for hundreds of years, been kept in the same families, by establishing and maintaining a proper influence at Lak'hnau.

Formerly, regular leases and counterparts were executed, to run from three to five years; and their conditions were strictly observed. But since the death of Nawwāb Saādat Alī, in 1814, no lease has been granted for more than one year; and the rent is fixed at such a rate,—generally fifty per cent. above that of former times,—as to leave the farmer little, beyond a bare subsistence. Hence, he is hardly ever possessed of capital sufficient for providing seed even, but is obliged to borrow the seed from a neighbouring *mahājan*, or banker, to whom he is always in debt.

The consequence is, that the zamīndār speedily falls into arrears, out of which he is not allowed time to extricate himself. For when he happens to have a favorable season, and has paid into the faujdār's hands one-half of the annual instalments, the latter demands instant payment of the remaining half; in failure of

which payment, the faujdār either takes measures to prevent his cutting the crop, until he has paid the full balance of the year, and twenty-five per cent. more than was fixed in his lease, or he cuts the crop and sells it, with the whole of the cattle, and other property of the zamīndār, who thus becomes *tūt*, "a broken man."

The chakledār then summons the ex-zamīndār and the kānūngó, and questions them regarding the assessment, which the farm will really bear. Supposing it to have hitherto paid 1,000 rupees, the zamīndār declares, that he cannot now offer more than 500, in consequence of the confiscation of his cattle and other property, by the *faujdār*. This latter sum the raīyats, or immediate cultivators, and most permanent occupants of the soil, are in general ready to advance, in order to save them selves from expatriation. The chakledār then takes the 500 rupees from the raīyats, pays it into the treasury, and makes over the estate to the zamīndār, in amānī tenure, the latter then paying to the Government *all*, that he receives from the raīyats, and receiving in return only a bare subsistence for himself,—perhaps 50 or 60 rupees from an estate, which formerly paid 1,000. Next year, the raīyats are better able to pay the full assessment, and the zamīndār receives back his estate on the old terms, by which he may, in a good year, gain 200, 300 or 500 rupees, but, in a bad (that is a *dry)* year, may again be forced to part with his stock, clothes and other property.

Nor is the possession of an hereditary character; for combined enterprise and prudence form no safeguard against these vicissitudes. Wherever the chakledār

pitches his tents, the work of plunder and devastation commences with the unroofing of the neighbouring villages, to supply temporary huts for his troops; the zamīndārs and their immediate adherents, at the same time, flying to the jangals, when they ascertain an intention, on the chakledār's part, to increase their burdens. Nā'in is a large town in the parganā of Salon, containing, among a population of 10,000, no fewer than 5,000 or 6,000 fighting men (kammar-bānd'hne-wālé), of whom 3,000 are expressly employed by the t'hākurs, or gentry, in collecting the revenue, and fighting with the chakledār, when necessary. Their raīyats held extensive farms, varying from 20 to 100 *big'hās*, and never were heavily assessed by the *t'hākurs*, when the *chakledār* demanded no more than the usual revenue. Among these t'hākurs is one named Isrī Sing'h, who had continued punctually to pay an annual revenue of 100,000 rupees, and at the same time managed to acquire a capital, which rendered him independent of the usual aid of a banker. The chakledār, Kunnan Lāl having, in 1837, augmented his demand upon Isrī Sing'h by 10,000 rupees, the latter mustered his forces, and maintained his village against the chakledār, until the approach of Colonel Roberts's newly raised brigade, when the zamīndār fled to the neighbouring jangal, four miles west of Salon. His house was burnt down by the chakledār, who raised a fort on its site. The refugee zamīndars sometimes remain, a year or two, in the jangal abovementioned, and do not thereby suffer from sickness.

The same system extends to the eastern parts of Oud'h. Near Faizābād, the raīyats have, since Saādat

Alī's death, been so severely oppressed, both by the Bachgotī *zamīndārs* and by the *chakledārs*, that many of them emigrate, and all earnestly desire to see their country placed under the Company's government. The *zamīndārs*, when hard pressed by the chakledār, force their raīyats to pay up all arrears of rent, and fly with it to the jangals, where they remain from two months, to half a year, or a year.

In the neighbourhood of Pālī, the zamīndārs are remarkable for greater forbearance towards their raīyats, whom, in case of misfortune or mismanagement, they never dispossess entirely. The raīyats pay their rents, when they can; and when they cannot, the zamīndār attaches their property, and gives them a smaller holding, such as four *big'hās*, for their subsistence. Still, the same desire, to be placed under British rule, prevails here, as at Faizābād.

It may here be remarked, that Brahmans are not in the habit of cultivating the soil, with their own hands :— they would thereby lose caste. Thus in the village of Agaī, fourteen miles up the Gūmtī from Sultānpūr, all the zamīndārs are Brahmans; and they employ ahīrs and kurmīs, in the labours of the field; giving them no lands, but paying them in kind, for their work,—two *mans* of wheat, in Chait (March—April), two of paddy, in Ko'ār (August—September), and, daily, five *sers* of barley, gram or marū'ā, whichever of these may be most abundant. This is the common practice, in all the Brahman villages of Sultānpūr.

SECTION 3.—EXTENT OF FARMS.

Sheo Dat Sing'h, the zamīndār of Pāli, farms forty-two villages, which have been under the management of his family, for seven generations, although his mode of levying the revenue is according to the usual fashion,—many lives being occasionally lost in the process,—and although his progenitors either fled, or fought almost every year, before paying the dues of the nawwāb. He was in the jangal, during the years 1824-5, and 1825-6. In 1836, also, his country was invaded by Darshan Singh, the chakledār of Rudaulī, who exceeded his jurisdiction, in attempting to levy revenue beyond his own chaklā, and who, moreover, was in the habit of exacting more, than was due. The zamīndār forbade his followers from firing a single shot, and went off with 800 of them to the south, and remained six weeks in the jangal; after which, he solicited, and obtained leave to pay his revenue directly into the Lak'hnau treasury.

In Bainswārā, the largest zamindārī is Daundiāk'hèrā, held by Rāmbakhsh Sing'h, and in part sub-let, by him, to his relations. It is in extent, thirty miles from east to west, and twenty miles from north to south, and pays an annual revenue of 300,000 rupees. In ordinary years, the amount of nānkār, or allowance for management, is 45,000 rupees, of which 25,000 rupees are Rāmbakhsh Sing'h's own share, the remainder being divided among the other zamīndārs: but in favourable years, he obtains an additional profit, amounting to 100,000 or 150,000 rupees. He maintains between 800 and 900 followers, and lives

with his sister, the bahinī sāhib, in the fort of Daundiāk'hèrā; the females of his own family residing in the town, which is two miles in length, and half a mile in breadth, lying along the Ganges, which, for the last ten years, has flowed close to it. Many of the inhabitants are zamīndārs, one or two members of whose families reside on their farms, the remainder entering the Company's or other public services. The smallest zamīndārīs give a revenue of only 100 rupees, and afford but a mere subsistence. The rent paid, by the raīyats, varies from eight anas to two, three and four rupees per big'hā.

The largest zamīndārī to the north of Sultānpūr is that of Sat'hinī, and Mohonā, held by Alībakhsh, a Bhalé-sultan, who pays 100,000 rupees of revenue. All the other holdings, in its vicinity, are small, and are in the course of gradual absorption by Darshan Sing'h and Harpāl Sing'h, who force the proprietors to execute deeds of sale in their favour.

SECTION 4.—RENT.

Since the death of Saādat Alī, the permanent prosperity of the country has been sacrificed to the exigencies of the year, to the supineness and extravagance of the ruling power, and to the rapacity of the temporary local authority. During that sovereign's life, the rent of good land varied from one, to one and a half rupee per *big'hā*: now, the assessment is two, three or four rupees per big'hā, and can seldom be fully levied, without ruin, both to raīyat, and zamīndār.

SECTION 5.—TILLAGE.

When a field has, within four months, had thirty-two double ploughings, that is lengthwise (k'harā-k'harā), and across (béndā-béndā), it is considered as thoroughly fitted for a wheat crop: but in general, only twenty or twenty-two double ploughings are allowed: the last double ploughing is made diagonally. After the last seven or eight ploughings, which take place in September, the soil is finely pulverized with a short, thick and heavy plank, called a serāwan, on which the driver of a pair of bullocks stands or sits, supporting himself by an upright stick, which is fixed into the plank. Each time that the *serāwan* is used, it is drawn, eight times, over every spot of the field,—four times lengthwise, and four times crosswise.

For rice-crops, maru'ā, kodū, and ūrd, when the water is a foot deep on the ground, three or four double ploughings are given, and the *serāwan* is once passed through the soil, so as to reduce it to the state of soft mud, upon which the grain is then thrown.

For gram and barley, the ground has five or six double ploughings; after the last two or three of which, come as many intermediate, octuple smoothings, with the serāwan.

For cotton, the ground has three ploughings, and two smoothings, as usual. The seed is then sown, and the ground is doubly ploughed once, to half the usual depth.

Wheat, and barley are drill-sown (siān bo'ā), the furrows in the last ploughing being, for that purpose, made only two inches apart, from centre to centre. In high lands, gram also is occasionally drill-sown, to secure its being well covered. All other grain is sown broad-cast (ch'hītā-boā).

No Fallows are allowed, except the short intervals, which will hereafter be noticed, under the head of Rotations.

Very little land requires Draining; and when necessary, it is effected by an open ditch. Fences are made of sènhur, and kèrā, and are used for gardens, and orchards only.

SECTION 6.—PRODUCE.

The subjoined table shews, in the first column, the names of the different kinds of grain cultivated, in Oud'h; in the second column, the seed season; in the third column, the harvest season; in the fourth the quantity of seed (in sers) used for each big'hā; in the fifth the produce, in a favourable year, from one big'hā; in the sixth the produce in a bad year; and in the seventh the produce obtained, before the great change in the climate, and other influences, which have so unfavourably affected the agriculture of this country.

Kharīf Crops, sown in the Rainy Season.

Name of Crop.	When Sown.	When Reaped.	Seers of Seed per Big'hā.	Māns of produce, in a good year	Māns of produce, in a bad year.	Former produce in māns.
Kodū. Paspalum frumentaceum, ...	Beginning of June,	Middle of November,	4	10 or 12	4 or 5	16 or 17
Narŭ'ā, Meru'ān or *Makrā.* Cynosurus corocanus, ...	End of June, and beginning of July,	Middle of September, ...	4	8 or 9	2 or 3	10 or 11
Sānwa. Panicum frumentaceum, ...	Middle of June, ...	End of August or beginning of September, ...	3	8	2 or 3	10 or 12
Cotton. Gossypium herbaceum, ...	End of June, and beginning of July, ...	End of October and beginning of November, ...	6	4	⅛ to 1	
Makaī or *Bhuttā.* Tea mays, ...	End of June, or beginning of July,	End of Sept. or beginning of Oct.	50	16 or 18	5 or 6	
Jūndī or *Jo'ār.* Holcus sorgum, ...	Ditto, ...	End of November,	6	10 or 12	4 or 5	
Bājra. Holcus spicatus, ...	Ditto, ...	End of Nov. beginning of Dec.	6	10 or 12	4 or 5	
Urd'h or *Mās.* Phuseolus maximus (or radiatus.)	End of July or beginning of August, ...	End of October beginning of Nov.	7½	8 or 10	3 or 4	
Mot'hi, ...	Ditto, ...	Ditto, ...	4	5 or 6	3	
Arharī. Cytisus cajan. (Mixed with the kodū.)	End of June, ...	End of March,......	1¼	8	2 or 3	
Til. Sesamum orientale, ...	End of August, or beginning of September,	Beginning of December, ...	3	7 of seed or 1¾ of oil,	2 or 3	
Asahan Kharīf. Oryza sativa untransplanted rice, ...	Middle of June, ...	Middle to end of September, ...	30	15	8 or 9	20
Jarhan. Oryza sativa. Transplanted rice, ...	Sown, middle of June. Transplanted, beginning of August,	Middle of November,	40 transplanted into 6 bighās, ...	100 from the 6 bighās, ...	50 or 60 from the 6 bighās.	

Rabbi Crops, sown in the Cold Season.

Name of Crop.	When Sown.	When Reaped.	Seers of Seed per Big'hā.	Māns of produce, in a good year.	Māns of produce, in a bad year.	Former produce in māns.
Chanā. Cicer arietinum.	Beginning of October, ...	Middle of March,...	30	14 or 15	5 to 8	18 to 20
Genhun. Triticum hybernum,.........	Beginning of November, ...	End of April, ...	50	14 or 15	7 or 8	20 to 25
Jau. Hordeum hexostichon,...........	Ditto, ...	End of March,......	40	20 to 22	10 to 13	20 to 25
Surson. Sinapis dichotoma, ...	With gram, wheat or barley,	End of February,...	¼	1 to 2	½ to ¾	
Tisi or *Arsi.* Linum usitatissimum, Linseed. Sown in poor soil, or on the edges of other crops, to keep off cattle, ...	Beginning of October, ...	End of March,......	10	3 or 4	1½ to 2	
Gaujā or *Barrā.* An oily plant sown on the edges of fields, ...	Beginning of November, ...	End of April, ...	½ or 1	¾ to 1	None	
Kusum. Safflower, carthamus tinctorius, ...	End of September or beginning of October,	End of March,......	2½	1½ to 5 of flowers,	¾ to 1 of flowers.	
Masūr. Ervum hirsutum,...............	Ditto, ...	End of February, beginning of March,......	30	8 to 10	4 to 5	

Oats (jai) are not cultivated in Oud'h. In some parts of the country, the produce of wheat is much greater, than what is above stated. Thus, in Daryābād-Rudaulī, the produce is 25 *mans* per *big'hā*. In the better days of Bundélkhand, wheat was produced without irrigation at the rate of 15 or 16 *mans* per *big'hā*, and of such superior quality, that some was imported into Oud'h. In wet soils, like that of the Tarā'i, wheat does not thrive: it turns yellow and rots. Hoar-frost is extremely prejudicial to both wheat, and barley.

The cultivation of the poppy might be immensely extended* and improved, with great benefit to the subjects, and state of Oud'h. At present, the chief markets for opium are the agencies established round the frontier, by the Government of India, who monopolize its produce, and sale, within their own provinces: and, as the modes of cultivation and manufacture are left entirely to the unenlightened discretion of the common gardeners (ko'erīs) of Oud'h, the opium produced is, in general, of very inferior quality,—thin, dark-coloured, fermented, and not unfrequently adulterated. The writer of this memoir having, while employed in the Opium Agency at Ghāzīpūr, possessed unusual opportunities of becoming acquainted with all the varieties of the drug, and with the management required for securing,

* Much has of late been said, about the immorality of the trade in opium, to which a short and satisfactory answer can be given. Were the British Government to interdict its cultivation within their own Indian provinces, opium would still be poured into China, though at first, at a higher price, not only from Turkey, and the tributary and independent states of India, but from other neighbouring countries, particularly the Philippine Islands. China, therefore, would not gain by the abolition of the British Indian Opium trade: and to make good the deficit of revenue which that measure would entail, it would be necessary to impose new and intolerable taxes upon the people of British India, or to curtail its means of resisting foreign aggression, maintaining internal tranquillity, administering justice, and diffusing knowledge,—all for the sake of an unattainable purpose.

in the highest degree, its retention of its native qualities, was, in 1836, empowered, under the authority of Government, to collect opium at Sultānpūr, and to supervise its collection at Lak'hnau and Sītāpūr, through the agency of the medical officers there stationed; and no doubt could reasonably be entertained of the ultimate success of the scheme. But an unfortunate delay, in procuring the formal sanction of the military authorities, prevented the execution of the design in that year; and the subsequent change of military arrangements occasioned its final abandonment. The time is not far distant, when the growth of opium will constitute one of the principal sources of the revenues of Oud'h. In the neighbourhood of Faizābād, where the soil is particularly favorable, and kāchīs numerous, the growth of the poppy furnishes employment to a large population of that caste, and is yearly increasing, the whole of the produce being taken off, by the native agents of the British Government, at from three, to five rupees per *ser*, according to its quality, and spissitude. From time immemorial, the cultivation has been carried on, along the left bank of the Gumtī also, where it is sold at from three to four rupees per ser, weighing 64 of the *pakkā* pice current at Sultānpūr. On the right bank of the Gumtī, there is little poppy grown, the population being chiefly Bachgotīs, with few ko'erīs: only a big'hā or two are cultivated at each village, and the produce is partly consumed on the spot, but chiefly carried to Lak'hnau, Faizābād, and Benares by paikwārīs, who employ bullocks for its transport, in April, and May, and boats in June, and July. Some of them obtain protection, by passes, from the Oud'h Government: those, who do not, are liable to be plundered by the zamīndārs on the banks of the Gumtī. No poppy is grown, in Bains-

wārā, the soil being too "hot," and the kāchīs, (otherwise called murao and murai, from the name of their caste) being few in number.

It is a remarkable circumstance, that, although the sugar-cane is grown in small patches here and there, particularly between the Saī and Ganges, and although the manufactures of sugar and indigo are carried to great perfection, in the neighbouring district of Jaunpūr, neither of these articles is made, in the south-west part of Oud'h: some sugar is made at Rāmpūr, near Madanpūr, and some other places, in the eastern parts of Oud'h, towards Faizābād.

Cotton is produced throughout the country, and abundantly on the high land along the banks of the Saī, a mile from the river, and chiefly on its right bank; the ground on the left bank being lower, *(k'hāl)* and interspersed with j'hīls, of which there is one near every large town. No cotton is exported to Allāhābād, or Mīrzāpūr: all, that is produced, is worked up in the country, particularly at Tāndā, except a little that is sent to Mau, in the Ghāzīpūr district. Cleaned cotton is sold in Salon, at 10 or 12 rupees per *man:* in Bundélk'hand, it is one rupee cheaper, because more abundant, and raised without artificial irrigation; but it is also of superior quality, the staple being longer, and more silky: the difference is, by the natives, ascribed to the greater softness of the soil, in Bundélk'hand. An immense quantity of cotton is conveyed on men's heads, from the westward, through the cantonment of Sultānpūr. Of this, three quarters come from Bundélk'hand (Kalpī, Bāndā, Konch, Jālwan and Lak'hunā), and the Do'āb, (by water from Najafgar'h). The persons, who

are seen in files, carrying it, are chamārs, hired at one ānā per day: the cotton is also carried on hackeries, one of which holds four large bags (muluā). Now and then, a solitary d'huniyā is seen carrying home, for his own use, a *pakkā man* of it, which he has purchased at Pādshāhganj, for two or three rupees.

Cotton is cultivated throughout Bainswārā, particularly in its western parts, and is there sold, in its cleaned state, at 11, 12 or 13 rupees per *man*, according to the season. The quality is nearly the same, as that of the Bundélk'hand cotton, but it is not so long in the staple, nor so soft. It is cleaned by a portable wheel (chark'hī); and the seed is sold at 4 *mans* per rupee.

SECTION 7.—IMPLEMENTS.

Agricultural implements are here, as in other parts of India, rude and simple in the extreme. They are, 1st (Har), a plough, price two ānas: 2dly (P'har), an iron ploughshare, weighing a kachā pasérī, price eight ānas: 3dly (Kudār), a narrow hoe or pick-axe, price eight ānas: 4thly (P'haruā) a broad hoe, price one rupee: 5thly (Serāwan), a short thick heavy plank for smoothing the ground, price two ānas: 6thly (Machī), a yoke for the serāwan and plough, 2 anas: 7thly (Pur, or Garrā) a leathern bag, for raising water; a large one holding six g'harāsful, 1½ rupee, and one to hold four g'harāsful, one rupee;—the g'harā holds twenty sers: 8thly: a rope made of one *man* of *sahan*, 12 ānas; being 25 or 30 cubits long, according to the well's depth: 9thly: (Doglā), a basket made of split bamboos, for raising water from a tank, price two pice. It is worked by two men, while three are required, for the *pur*.

The natives have not, as in some other parts of the country, any superstitious prejudice, against the introduction of new agricultural implements: the expense is their only objection.

SECTION 8.—MANURE.

Manuring (pans dālnā) with horse and cow-dung, and with the sweepings of villages, is supposed to give a triple measure of produce, and is, in the month of June, universally practised throughout Oud'h; and lands intended for wheat, barley, and rice, have the benefit of manure in November also. This, however, is a department of agriculture, in which the natives of all Hindūstān have much to learn. Mr. James Duncan, when Civil Surgeon at Agra, and Secretary to the College there, endeavoured, and successfully, to shew them the prodigious ratio, in which the fertility of the soil could be augmented, by deep ploughing and plentiful manuring, with a scientific compost: but they attributed the result to magic, and insisted, that the experiment would fail in their hands.

SECTION 9.—ROTATION OF CROPS.

The knowledge of the natives on this subject, also, is very limited. They practise only two rotations, one suited to high, and one to low ground. The rotation for high ground is—

Barley, from the middle of October to the end of March;

Fallow, from the end of March, to the end of June;

Kodū, and Arhar, from the end of June, to the end of March;

Fallow, from the end of March, to the middle of October.

Then again Barley or Wheat.

For low ground, the rotation is—

Rice, from the middle of June, to the end of September;

Gram, or Tīsī, from the end of September, to the end of March, or Wheat, if the ground be not very low.

Fallow, from the end of March, to the middle of June; and Rice again.

SECTION 10.—GRASS HUSBANDRY.

The inhabitants of this country trust chiefly to the si'ul, d'hāk, and other jangals, and low marshy lands or water-courses, in the neighbourhood of their villages, for the support of their cattle. Within the last 50, and still more within the last 20 years, these jangals have been greatly reduced, by the demand for fire-wood, and the country generally has been dried up; from which causes, the horned cattle, both oxen and buffaloes, have greatly diminished in numbers. In the south-west districts, towards Mānikpūr, where the population has increased ten-fold within the last fifty years, people, who would formerly have possessed 100 oxen, and 50 buffaloes, have now only four, or five of both. G'hī, which was formerly sold at 20 *sers* the rupee, is now sold, at a ser and a half.

SECTION 11.—LIVE STOCK.

Oxen and buffaloes are the only animals employed in agricultural labour; and their numbers have been so much thinned, within the period, and from the causes just mentioned, aided by the universal practice of seizing and carrying them off, when their owners fall into arrears, that, during the season for irrigation, it is no uncommon circumstance to see all the members of a family, male and female, working, instead of cattle, at the well-rope. Excepting along the Sa'ī and near Faizābād, where there is still a good supply of water and fodder, the oxen are the most miserable animals of the kind, probably, to be seen in any part of India,—lean, stunted, and frequently diseased: this degeneration has been more particularly remarked, within the last 25 years; and the natives are aware, that cattle brought from the above-mentioned more favorable localities to the arid districts would undergo a similar degeneration. As in other parts of India, very few male buffaloes are reared, the females being more profitable. A she buffalo or two, or a cow or two, are kept by almost every person of substance, whether villager or townsman. From December to June, where there is no grass for them, they are kept tied up, and fed with chaff, and vegetable refuse of every kind. Binaur, the oily seed of the cotton plant, softened in cold water for two hours, affords at this season a sweet and nutritious article of food for cattle, causing a great quantity of milk, which yields a large proportion of g'hī: one ser of this daily suffices for a bullock or milch cow, and two sers for a milch buffaloe.

Bullocks are exported, among other places, to Jaunpūr, and are sold there at from 10 to 20 rupees the pair, which is the common price in Oud'h: many purchasers come from Bundélk'hand.

Large numbers of sheep and goats are bred for the supply of the surrounding provinces, and are sold in Oud'h, at the price of ten ānas for a full grown sheep, in good condition, and six or eight anas for smaller sheep. A milch goat is sold for two rupees, and one out of milk, at seven or eight anas. They are at all seasons allowed to go about, during the day, and are shut up in houses during the night. During the dry season, they are fed with leaves, from the mango, and *d'hāk* trees, and from the *bair*, and other prickly shrubs of the ūsar lands.

SECTION 12.—IRRIGATION.

Water for this purpose is obtained either from rivers, pools of different dimensions, or from wells.

When the river bank is of sufficient height and firmness, the water is raised from it, by a leathern bag and a rope; the latter being passed over, either a rude weighty pulley, made of a thick block of wood a foot in diameter, or over a slight, rickety, irregular cylinder of split bamboos. But sometimes, even when the bank is nearly perpendicular, and close to the water, and in all cases where the slope is very gentle, whether from a river or pond, the water is raised by means of a contrivance, in universal use, from Egypt eastwards: it is swayed up in basket-fuls by two men, each of whom

commands the swing of the basket, by a rope held in each hand, and attached to the basket, which is woven of split bamboos. When of a round shape, and capable of holding a *man* of water at a time, the basket is called a duglā: when of an oblong form, and holding only half that quantity, it is called a bérī. Three big'hās are thus watered, in a day, by four men, who take the work by turns, and raise the water six feet. The high banks of the rivers, towards the eastern parts of Oud'h, are occasionally seen cut into very neat zigzag channels, like locks in a canal, into which the water is raised by a series of baskets at different heights.

From wells of great depth, the water is raised, either by a rope and large leathern bag, worked by cattle or men; or, where the quantity of water required is small, by one man having a small leathern or iron bucket at each end of a rope, the bight of which is thrown over a pulley, and one bucket descending while the other is ascending.

From wells of small depth, and from ponds, the water is raised by a lever (d'hènkī) made of a small tree; the fulcrum, which is a piece of stick, supported by rough wooden Ya, passing through the lever, near its thicker end, which is weighted, with a lump of clay secured by a rope; and the thinner end having a rope and bucket attached to it. This contrivance also is universal in the eastern world.

The Persian wheel is not used in Oud'h.

Wells are from 15 to 70 feet deep, according to the elevation of the ground. When of inconsiderable dia-

meter, (three to five feet), their cost rarely exceeds five rupees, or two rupees in cash, when the workmen have a daily allowance of food. Brick wells cost from 50 to 200 rupees. Wells, excepting in the more thriving vicinity of Faizābād, are not dug in such numbers, as in former times: they have become more expensive, in consequence of the necessity of digging to a greater depth, than formerly, for water.

Within the last forty years, hardly any new tanks have been dug. In former times, almost every village had a new tank dug every year or two. A tank, which in former times supplied water for 200 big'hās, now gives only sufficient for five biswās, and is exhausted in October, instead of, as formerly, lasting till December. A tank, though not pakkā, or faced with masonry, will remain serviceable for 50 or 60 years. In Bainswārā, a wealthy mahājan, now and then, digs a kachā tank, "nām ke wāste," or that it may be said "this tank was dug by such a one;" but hardly any one goes to the expense of making a pakkā tank. In the pakkā tanks of former times, water remained all the year round, being used for drinking, bathing and washing clothes only, and no one being permitted to carry away water from it, as long as the sides remained sufficiently entire to deter cattle from venturing down the steps to drink. There is a pakkā tank at B'hadarsā, built by Bakhtāwar Sing'h; at an expense of 100,000 rupees, and two more at Sā'eganj, also a fourth at Darshanganj, five miles south-east of Faizābād,—all recently built, with the ill-gotten wealth of the present possessors of that part of the country.

CHAPTER VII.—HORTICULTURE AND ARBORICULTURE.

The richest soil immediately round the villages is enclosed, and reserved for gardens, in which are raised the following (tarkārī) vegetables :—

Baingan (Solanum melangena); Sén or Bākila (Faba vulgaris); Mirsā (Amaranthus oleraceus); Taroī (Luffa acutangula et pentandra); Alū (Solanum tuberosum); Kaddū (Cucurbita lagenaria); Parór (Bignonia suaveolens); K'hīrā (Cucumis sativus); Kan kalī (Cucumis utilissimus); Jaukī; Chaunrāī; Karailā; Guihā, &c.: also the fruits undermentioned, some of which grow also apart from the village, in open groves;—Am (Mangifera Indica); Nīmbūā (Citrus medica); Katahl (Artocarpus integrifolia); Jamanī (Eugenia jambolana); Bāin (Zizyphus jujuba); Sharīfā (Annona squamosa);—and the subjoined intoxicating plants, and tree;—Póst (Papaver somniferum); Tambakū (Nicotiana tabacum); Mahuā (Bassia latifolia), from which sharab, or distilled spirit, is prepared; and Gānj'hā (Cannabis sativa), from which are obtained the intoxicating preparations b'hang, and charas.

Tobacco is raised by the kāchīs, in a big'hā or two of the best raised old soil, near each village.

No *gānj'hā* is raised in Bainswārā, which is creditable to, and accordant with the higher tone of morality, in that primitive district. Its soil is too dry, and irri-

gation too difficult, for the growth of the poppy, and it has few of the maraī tribe among its inhabitants.

Opium, b'hang, gānjhā, charas, and darū, or sharāb are contraband by the Company's regulations, and are confiscated, if they pass the frontier: but the Oud'h police allow them to be carried to the frontier, on payment of duty.

Potatoes are not in general use in Oud'h. In the vicinities of Kān'hpūr, Lak'hnau and Faizābād, a few kāchīs and kanjars plant them, for their own use, and for exportation to the nearest British cantonments: but in the interior districts, the plant is either unknown, or, where known, its introduction into general use has to contend with the prejudices of the people, and especially of the brahmans and Bachgotīs. Men of all castes, who have been in the Company's military service, eat potatoes, and all other vegetables, except onions and turnips, which are eschewed by brahmans, rājpūts, go'ālās, and even by the kāchīs, who raise them. Sipāhīs, when on leave at their homes, although they will eat potatoes, will not plant them: the cultivation, particularly the irrigation and hoeing, is too troublesome for them; and, besides, they consider the occupation somewhat beneath them. In the neighbourhood of Delhī, all castes eat onions and turnips: but all castes will there drink, from a mashk, or leathern bag, which would be contamination to an Oud'h brahman—in Oud'h.

Within the last quarter of a century, there has been a lamentable deficiency in the number and extent of the groves planted. A person who, in former times, would have planted 100 big'hās, now satisfies himself with

two: where formerly ten topes would have been planted in a year, now there are only one or two; and where two big'hās of trees are planted annually, *ten are cut down.* The natives are aware, that want of trees dries up the country, and assign this, as one cause of the ruin of Oud'h. A grove lasts between 100 and 200 years. Formerly, all the groves were of mango trees: within the last 20 years, the mahuā has been more generally introduced, as being more profitable, on account of the portable, and valuable oil, and spirit, which it yields; and the mango fruit being considered a perishable luxury, which people cannot now afford. A spirit is distilled by the Kalwārs, from the sweet and succulent corolla of the mahuā, and is consumed by the low-caste people of the neighbourhood. The tree has long been common in the south-west of Oud'h, and has thence been disseminated all over the country. A good mahuā tree gives annually oil and spirit, to the value of ten or twelve rupees. The seeds yield one-fourth of their weight of oil, which is used for burning, and, by the poor, as a substitute for *g'hī:* it is very palatable, and is employed, by the mahājans, to adulterate *g'hī:* it has no fixed value, being seldom sold in Oud'h, though exported in small quantities to the Company's provinces.

Bainswārā furnishes an exception to the general decay of arboriculture in Oud'h, many extensive plantations having been made in that district, within the last 20 years, by both Hindūs and Musulmāns. The trees planted are the mahuā chiefly, with smaller proportions of the mango, gūlar (ficus glomerata), jāmanī, nīm, katahl, barhar, aonlā, &c. The mahuā, nīm, jāmanī and mango, are the only trees fit for building.

In Salon also, trees are planted pretty much as in former times, and mango trees, in as great number as the mahuā, the annual produce of the latter being, in this district, valued at only two or three rupees, according to its size. The other trees planted are the katahl, barhar, jāman, aonla, tun, (for its dye), and bamboo. A seedling bamboo grows no more than two feet and a half, the first year, and takes ten years to attain its full growth: it always dies after flowering: its seed is not here eaten as a substitute for grain, as is sometimes done towards Faizābād. The bamboo will not grow, in high kankar soils.

In the vicinity of Faizābād also, there has, of late years, been an increase in the number of groves annually planted. The trees are chiefly mangoes, with mahuā, pākar, (ficus venosa), and pīpar (ficus religiosa).

CHAPTER VIII.—MANUFACTURES.

The principal manufactures are salt, soda, saltpetre, gunpowder, arms, cotton cloths, dye-stuffs, blankets, sugar, paper and glass.

The abundance of the three first named minerals, in the soil of Oudh, has already been noticed, under the head of Soils and Minerals.

Salt is manufactured, either by simple evaporation of the water drawn from saline wells, by lixiviation of saliferous earth, or by lixiviation of earth containing both salt, and saltpetre, and subsequent separation of these two ingredients.

The three principal places for the manufacture of salt are Atéhā, Partābgar'h, and Bihtā: and in all, the process is as follows:—

The salt wells are numerous along the banks of the Saī, although the water of the river itself is not salt. They are all kachā; and their depth is in proportion to the height of the bank, generally twenty feet. When the luniyās, or salt manufacturers pitch upon a spot, where they think salt-water likely to be found, they obtain the zamīndār's permission to sink a well, by engaging to pay him, annually, 50 rupees for the water, which they draw from it. If they prove successful in their search, many more wells are soon formed round the first one, according to the supply of saline water, the wells being generally seen, in groups of about 100 together. The water is raised in the usual manner, by bullocks, with a leathern bag of buffalo hide, (which holds a *man* of water, and lasts six months,) suspended over a pulley, by a rope of cotton thread, (which lasts a year), and is allowed to run into a shallow reservoir of brick and mortar, (which requires half-yearly repair), about thirty-five feet long, half that breadth, and seven inches in depth. With a west wind, the water wholly evaporates in one night, leaving the salt white, and pure. In an east-wind, two days may be required; and the salt is then of inferior quality, and used only for sheep: it is sold on the spot, at a rupee

for 3 *mans*, while the superior salt brings a rupee, for 2 *mans*. There is only one reservoir attached to each well, and it is washed with salt-water, after each evaporation, to clear it of dust, &c. Some manufacturers, when the wind changes to the east, immediately let off the water into a pakkā reservoir, 13 feet deep, until the wind changes to the west. North or south winds seldom occur, and are considered, when dry, to answer as well, as a west wind. The better kind of salt, when carried as far as Sultānpūr, is sold at a rupee, for one *man*, and is carried off in hackeries by béopārīs, chiefly to Naiāganj Chinhat, a mart situated eight miles, east of Lak'hnau.

From saline earth salt is obtained, by the same process, that is employed for extracting saltpetre.

Small quantities of salt and saltpetre are made, on the left bank of the Gumtī.

Soda is obtained by scraping off the white efflorescence, known by its alkaline taste, which it forms on the surface of the soil; and by subsequent lixiviation, decantation, and evaporation.

The efflorescence formed by saltpetre is distinguished, by its sharp, cooling taste, and is formed on a black soil. It is collected during the whole of the dry season, and at its termination is thrown into a pit, called a k'hattā, which is sometimes 25 feet in depth, and from three to four feet, in diameter. The pit is filled to a fifth of its depth, with the saline earth, which is well rammed down; and the pit is then filled to the brim, from a neighbouring well, with water, which is so brackish,

as to turn a brass vessel black, like iron, and to be unfit for drinking: this filling generally occupies three days. On the fourth day, no water is added, and the level of that already contained, in the pit, is found to have sunk twenty inches, from evaporation, it is supposed. When the water is observed, on taking up a little of it, to deposit a considerable quantity of saline matter, which generally happens on the fifth day, the solution is raised out of the k'hattā, with a common well-lever, loaded with clay, and carrying a kūnr or earthen vessel, capable of holding thirty sers of water, and is allowed to run into five shallow beds, called k'hiyārī, formed in the common soil, round the well, and diverging from it, like the sticks of a fan. For a k'hattā of the above mentioned depth, each of the five k'hiyārīs has an area of about one biswā, forming a segment of a circle, and at its circumferential extremity, four or five small apertures fitted with bamboo spouts, through which, after the crystallization of the salt and saltpetre has gone on, for six or seven days, the reddish-coloured mother-water is allowed to run off, which it does in twenty-four hours, into nāds, and is used, in lixiviating the next batch of saline earth. The *mixed* saline mass is then found in the k'hiyārīs, from five to ten inches in depth, and of a dirty white colour. It is taken up in baskets, and put into another k'hattā 3⅓ feet deep, and 6⅔ feet in diameter, which it completely fills, and is covered with a cloth, over which from ten to twenty *mans* of earth are thrown, and beaten down, until it forms a cylinder, about twenty inches high, and of the same diameter, as the *k'hattā*. At the end of eight or ten days, on removing the earth and cloth, the dirty water is found to have been thoroughly pressed out of the salt, which appears perfectly white, and fit

for alimentary use. Below the salt, of which there may be 15 or 16 *mans*, are found 2 or 3 *mans* of saltpetre, in crystals an inch long, perfectly distinct, it is said, from the salt, and equally pure and white throughout. The salt never undergoes any subsequent purification; but the saltpetre is subjected to another solution, from which it emerges in crystals, 4 or 5 inches, in length, having been purchased by an ijāradār resident there, who farms all the saltpetre, produced in Bainswārā, Salon, Partābgarh and Banaud'hā. He stations, in the saltpetre districts, people who purchase the saltpetre from the luniyās, at a fixed price, and has it conveyed in hackeries, at all seasons of the year, to Lak'hnau, where much of it is expended in the manufacture of gunpowder. The salt is sold on the spot, at one rupee for 14 paséris of the very best, which is thought superior even to the Sāmbhar salt, and at half that price, for the coarser kinds. It is eaten by all classes, except some brahmans, who, from motives of caste, restrict themselves to the Lahaur salt. The saline mud, about five feet in depth, which remains in the large khattā, after the lixivium has been raised out of the latter, is taken out with hoes and baskets, and thrown into a heap, which by annual addition grows, as high, as a fort, or a fives' court. This is the process followed in Bainswārā.

When the saltpetre is not farmed, as at Agai, near Partābgarh, it is made by the nuniyās, and sold at 2 or 3 rupees per *man*, in the shape of shora, (impure saltpetre), to the zamīndārs, who refine it into pure saltpetre, (kalam) and employ it, in the local manufacture of gunpowder solely, none being sent to Lak'hnau. The following is the process of the nuniyās. From the

soft black earth, in the immediate vicinity of their villages, they scrape the surface, to the depth of two fingers breadth, and carry it in baskets, (j'hawā) each containing 2 *mans* of it, to a tank (harī) of masonry $3\frac{1}{3}$ feet deep and $6\frac{2}{3}$ feet in diameter, in which 20 or 25 j'hawāsful of the earth are well mixed with 10 gharās-ful of water thrown upon it. Twenty-four hours afterwards, the solution is let out, by withdrawing a wooden plug, at the bottom of the *harī*, and runs very slowly into hāndīs, through a canal made in the masonry. The solution is red and transparent, and is evaporated to dryness, in the handīs, (open-mouthed earthen vessels) over a fire of k'har or phūs, (thatching grass), three hāndīs being placed, on the fire, at a time. In this state, it is sold to the zamīndārs, who, at their own houses, employ the most skilful of the nuniyās to refine it, by the following process. It is dissolved in a sufficient quantity of water, and filtered through thin coarse cloth, and then boiled for two hours, in a b'hattī or karāh, (an iron evaporator four feet wide, and about two spans deep, which costs ten rupees.) It is then cooled, by taking the karāh off the fire, and placing it on the ground, and the saltpetre thus forms in crystals an inch long, in which state of preparation, it is used medicinally, and in the manufacture of gunpowder. The exhausted earth is removed from the *harī*, and thrown to the distance of three or four paces, where it is allowed to remain three months; and, at the end of that time, has acquired a coat of efflorescence, which, with two inches of the subjacent earth, is then again scraped, off, and manufactured as above. Wherever the saltpetre earth is taken from, the same spot is scraped, only twice, in one dry season. The brick-work is not

injured, by the saltpetre, in less than a year, but at the end of that period, requires renewal, which is effected at the cost of one rupee.

Gunpowder is manufactured every-where, and at some villages, of as good quality, as the best that is made at Lak'hnau,—and is sold, at the low price of five pice, for a *ser*. The charcoal employed is light, and is obtained from a common jangal shrub, like arhar, called *rus* (justicia adhatoda.) The dry wood is thrown into a pit, five feet deep and near seven feet in diameter, and, being heaped up, about ten inches above the edge of the pit, is covered with two fingers-breadths of dry earth. The wood is then set on fire, and thus partly burnt, and partly distilled for three hours, after which it is allowed four hours to cool. The charcoal is ground once, by two men, in a common flour hand-mill, (chakkī) twenty inches in diameter. To five parts of charcoal, taken by guess, are then added one part of sulphur, and one part of nitre ; and the whole is once more ground in the chakkī, having previously been slightly wetted, to diminish the risk of explosion, which, however, sometimes happens, to the great danger of the operators. It is then, by rubbing with the hand, passed through a sieve, (ch'hannī) made of leather, pierced with holes by a needle, allowed to dry for about four hours, and then stored in wide-mouthed earthen vessels (hāndīs.) The manufacture is not confined to professional artists, and is every where conducted with equal inattention to precision of proportion, and manipulation, the ingredients never being weighed. Hence it is frequently found, by the fouling of the gun on trial, that either the saltpetre or sulphur is deficient in quantity :—and the whole

process of grinding, granulating, and drying has to be repeated.

Matchlocks are made, in all the large towns. At Alīpūr, five miles north of Daundiak'hērā, they are manufactured, and sold at ten or twelve rupees each; carrying a ball, half as heavy again, as the plain thick pakkā pice current in Oud'h, or about 18 to the pound, and kill at 300 yards. The weapons made at Dob'hīyār, and Pit'hlā, two villages about 18 miles N.W. of Sultānpūr, cost 20 rupees. *Blunderbusses* (g'hor-charhī or "made with locks") are also commonly fabricated, and used in Oud'h: they are made of iron only, never of brass. Superior arms of all kinds are imported from other parts of India: but they will come under notice, along with the commerce of Oud'h.

Swords are made in every large town, and are sold, complete, at 2, 3, 4 or 5 rupees, the price varying with the temper of the blade, which is 29 or 30 inches long, considerably curved, and very heavy.

Spear-heads are made everywhere, and are generally attached to bamboo shafts 9 or 10 feet long. Spears made wholly of iron, shaft and all, are called sāng, and are sold for 18 or 20 anas,—or 2 rupees for the very best; such as will not break, on being thrown to a distance.

Bows are not used in pitched engagements, only as a defence by travellers, who prefer horn and bamboo bows, for their lightness. The best steel bows are made at Marsān, near Lak'hnau, and costing 15 rupees each, are possessed by wealthy people only. Horn bows

come from the Do'āb. *Arrows* are made at the cities, —Rā'e Barēlī and Lak'hnau.

'Weavers of the coarse *Cotton Cloth* worn, by the poorer classes, are to be found in almost every village. The manufacture of the finer qualities is carried on, chiefly at Tānda, and in the adjoining British district at Mau. Rā'e Barēlī, now a decayed city, was formerly noted for its manufacture of ad'hóta, which still exists there, and at Jāyis: the cloth is sold in pieces 15½ to 17 yards in length, and 26 inches broad, at from 2½ to 8 rupees each; and much of it is exported to Lak'hnau, Kānhpūr and Banāras. Fine cloth for turbands is made at Jāyis, costing 18 rupees each piece, and is chiefly sent to Lak'hnau.

Dyeing is carried on, at all the large towns; but the best dyers between Kanauj and Gorak'hpūr are established at Shāhzādpūr, on the south frontier, which has long been celebrated for the permanence, and brilliancy of its dyes. Cloth is sent from great distances to be dyed there.

Blankets of coarse texture, and grey or black colour are made by the garériyās, or shepherds, in all parts of the country, and are used by all castes, even by brahmans when at their meals. They are usually 8⅓ feet long, by nearly 6 feet in breadth, and cost 10 or 12 ānas. When 6⅔ feet broad, they cost, for a length of 8⅓ feet, one rupee; when 11⅔ feet long, 1¼ rupee; and when 16⅔ feet long, two rupees.

Sugar is made, chiefly, in the eastern part of Oud'h, by the usual rough, dirty and dilatory process of tedious

expression, in a stone mortar, with a gigantic pestle worked by oxen. It gives ample time for the juice to ferment, before this is boiled into the dark coloured acescent mass, called gur'h, which, by subsequent processes, has its colour and acidity removed, but is still contaminated with lime, and never resembles true sugar, either in its taste or atomic constitution. Some sugar of superior quality is imported from the Company's district of Jaunpūr.

Paper, from the fibres of the corchorus capsularis, which are also the substance, from which gunny-bags, tāt, and the coarsest kinds of rope are made, is manufactured at Lak'hnau and Bahraich; but it is inferior, in every respect, to the article imported from Kalpī, although the material is the same. *Ink* comes from Lak'hnau in small cakes, sold at 2, 3 or 4 pice the ch'hetānk.

Glass bottles, phials and bracelets are made in the western parts of Oud'h, where soda abounds. The bottles and phials are thin and blistered, and are made of a spheroidal shape only. It is remarkable, that no soap should be made in these districts; the consumption of animal food is perhaps not sufficient to supply the quantity of suet required for the manufacture.

Within the last twenty years, the example of Europeans has made the use of *oil-paint*, for preserving wood, stone and plaster-work, more common than formerly. It generally consists of linseed oil made dry, by being boiled, with red ochre brought from Naipāl.

Indigo is not made, on a large scale, in this part of Oud'h; and what is manufactured on the British frontier, and is commercially known by the name of Oud'h indigo, is generally of inferior quality. At Sat'hinī, five miles N.W. from Daundiak'hèrā, a factory was carried on for 15 years by an European, who ultimately got into pecuniary difficulties, and abandoned it.

CHAPTER IX.—COMMERCE.

SECTION 1.—WEIGHTS AND MEASURES.

Weights. The Mād'hūshāhī pice is the unit of weight throughout Oud'h, and should weigh 270 grains, but is frequently 20 grains lighter than this, and is liable to a discount (baṭṭā), when much deficient in weight. It is a thick smooth coin without any device, and is supposed to be made at Lak'hnau exclusively. The *mān* is, as usual, divided into 8 pasérīs, the pasérī into 5 sérs, and the sér into 16 ch'hetānks: and there are two weights, the pakkā and the kachā; the sér of the former weighing 64 of the standard pice; but that of the latter varying, in different parts of the country, from 19 to 40 pice in weight, though generally reckoned as 5 to 2 of the pakkā weight, and admitted to be useless, except as a means of cheating foreigners, such as Europeans, and the Musalmān sepāhīs of the king.

Between Salon and Mānikpūr, the only weight used has its sér, 56 pice in weight.

There is a similar want of uniformity in *Measures.* Thus the unit of linear measure, the hāt'h, or cubit, varies from 19½ to 20 inches. It is divided into 6 muthīs, or hand-breadths, and into 24 anguls, or finger-breadths; and two hāt'hs form one gaz, which is divided into 9 girihs. In applying this unit to land measurement, 5 hāt'hs are generally equal to 1 kassī, or lat'hā, or staff, and twenty lat'hās equal to one dūrī, or rope. But in the neighbourhood of Pālī, where one pakkā bighā is equal to 2½ kachā big'hās, the kachā biswā is 10 kassīs by 5, thus making the kachā big'hā 60,000 square inches. In Bainswārā, again, the kassī is only 3¼ hāt'hs, equal to 65 inches, (or two paces, equal to 66 inches), and the kachā big'hā is 20 kassīs square, or only 26,000 square inches, taking the kassī at 65 inches. Between Salon and Manikpūr, the kachā biswā is 9 × 5 lat'hās, which makes the big'hā 45,000 square inches.

SECTION 2.—CURRENCY.

The currency table is as follows:—

26 kaurī = 1 damrī (imaginary);
1 damrī = 3 dam (imaginary);
20 damrī = 1 āna (imaginary);
16 āna = 1 rupee;
25 dām = 1 pice; but the number of kaurīs in a damrī, and of pice in a rupee vary.

Gold coin is seldom seen, and is chiefly used for facility of carriage, and for burying in the ground.

Much coin is thus concealed, in metal vessels, either copper, brass or phūl (a white metal), and buried in the floor of the house, 2,000 or 3,000 coins in each vessel. This is always done, with the knowledge of the head of the family, of his wife, and of his eldest son; so that the money may not be lost, in the case of the sudden death of one of the parties.

The silver coins current, in the south of Oud'h, are the Lak'hnau rupee, coined at that city, and the Company's and Farrukhābād rupees coined at Calcutta. The former, though containing a fraction of a grain more silver than the latter, and only half as much alloy, generally bears a discount of 1¼ or 1½ per cent. at Sultānpūr. It is nevertheless generally considered to be ⅓ of a pice better, than the new Company's rupee, and—½ pice worse, than the Farrukhābād rupee still current. The Shershāhī rupee, coined at Faizābād, is considered 1 pice inferior to the Company's rupee. The copper coins are the plain thick Mād'hushāhī pice, of 270 grains, when new, and of which 32, 33 or 34 go to the Company's rupee, and the Farrukhābād pice of 100 grains, of which from 64 to 88 go to the rupee: but the latter coin, though issued to the British troops stationed at Sultānpūr, was not current there. A few silver 2, 4 and 8 āna pieces are struck at Lak'hnau; but their circulation does not extend beyond the capital.

Battā is taken on all rupees, when light, and on all rupees of former reigns, even when of full weight: thus Ghāzī-ud-dīn Haidar's rupees of full weight bear a discount of 7 damrīs, and those of Saādat Alī a discount of 6 dams each.

SECTION 3.—INTERNAL TRADE.

Roads and Bridges. Except a few yards near the houses of wealthy zamīndārs, and the military road which connects Lak'hnau with Kanhpūr, there are no made roads in Oud'h. Across the Sai, there is not a single bridge, pakkā or kachā, except the ancient pakkā one at Mohān, on the road just mentioned. A pakkā bridge, of five arches, now rebuilding across the Tons at Sāhganj, for the convenience of the powerful zamīndār, who possesses that fort, and another long low bridge, or, perforated causeway, south of Tānda, are the only other bridges, which I have seen or heard of, in the south part of Oud'h. The difficulties opposed to the internal traffic now existing, in a country, like Oud'h, intersected by rivers, torrents and ravines, without roads, bridges or police, only prove, how important that traffic might become, under a better system of government. From one turbulent part of the country, that which lies between the Gūmtī and the eastern frontier, the peaceful arts seem to have long been banished,—all except the indispensable occupations of the agriculturist and weaver; and the plough there out-numbers the loom, in the proportion of a hundred to one.

Capital. There are several families of Mahājans belonging to Rā'é Barélī said to possess capitals, equal to from one to four laks of rupees, and who formerly resided at that city: but since the death of Saādat Alī, they have been compelled to take refuge at Lak'h-nau, Farrukhābād, Kanhpūr and Banāras by the exactions of the chakledārs, and by downright robbery practised on them, through the medium of the zamīn-

dārs; the chaklédār, because the mahājan had previously been in the habit of supplying the pecuniary wants of a prosperous zamīndār, insisting that the mahājan should still continue to make the same advances, and take, as security for repayment, the receipt of the zamīndār, who was a ruined man, and, at that moment, a prisoner in the chaklédār's camp. There are now, at Rā'e Barélī, only three or four mahājans (brahmans), who possess so large a capital as 10 or 20,000 rupees.

At Terha, near Bigahpūr, in Bainswārā, there is a mahājan named Gulāb Dūbé, who acts as a banker, and deals in cotton and cloth, and possesses a capital of two laks. At Bigahpūr, 8 miles E. b. S. from Kānhpūr, resides Maikū Lāl Tirbédī, who deals in the same articles, and has a capital of one or one and a half lak; and there are others, to the number of 100 or 200, distributed throughout Bainswārā, possessed of large capitals, and dealing in money, cotton, cloth and grain, who, in six months, make a profit of 50 per cent. by making advances of seed to the surrounding zamīndārs, the latter class being always in their debt, and compelled to take the seed on those terms. The mahājan's charge to them, on cash accounts is 24 per cent., while dealers in grain and cloth (tangible articles) and other trust-worthy persons, obtain loans at 8 and 10 per cent. These mahājans secure an interest at court, by the annual payment of 100 or 200 rupees to a munshī, or other person among the amlā, at Lak'hnau; and the chaklédār is thus deterred from plundering them.

At Médnīganj reside some of the wealthiest and most enterprising merchants, in the south part of Oud'h.

The amount of their capital is unknown; but that possessed, by 20 or 25 of them, is supposed to be very great, and there are many others possessed of inferior means. They carry on their trade economically, by the aid of gomāshtas, with salaries varying from 25 to 40 rupees, stationed at Calcutta, Mīrzāpūr, and the intermediate cities, and of charhandārs at 4 rupees a month, who are placed in charge of their boats, on the Ganges. They do not now use the water-carriage of the Saī, on account of the exactions practised by the zamīndārs on its banks, but have every thing imported on hackeries, which return empty, there being no exports capable of bearing that expensive mode of conveyance:—grain has never been exported from Oud'h, the population having always been adequate to its local consumption. The imports are spices, silks, Maksūdābād rice, and other luxuries, for which purchasers are found in the surrounding country. Kimkhwābs also are imported from Banāras, and sent to Lak'hnau, not direct, but by the safer, though circuitous route of Allāhābād and Kānhpūr. Inland from Mednīganj,—in Salon, &c,—there are no hackeries, and no traffic carried farther than eight miles: every thing is conveyed on bullocks and buffaloes. In Bainswārā and Sultānpūr, hackeries are more common.

The Bains tribe, who give name to the district of Bainswārā, pride themselves on being the most sagacious, the most enterprizing, the wealthiest, the best housed, and best dressed people of Oud'h. They are not like the other Rajpūts, who can only become cultivators or soldiers, being precluded by the rules of their caste from touching scales and weights: and the wealth

so easily acquired by them in trade, had ever, until within the last 50 or 60 years, prevented their entering any foreign service. Prejudices of caste, also, opposed their inclinations for a military life: the first individuals of the tribe, who entered the army, were excluded from caste, on the supposition that while subjected to the will of others, they might have done something to forfeit its privileges; and even to the present day, no Bains who has been at sea is allowed to retain his caste. But they have, (probably through the increase of their population), overcome their scruples to military service; and much wealth accrues to Bainswāra from the numbers of them, who are engaged in the Company's, the Go'āliyār, Nāgpūr, Haidarābād, Alwar, and Lahaur armies. The commercial Bainses have banking establishments, and cloth depôts at Calcutta, Kamilhā (Tiprā), D'hākā, Chatgānw, Māldā, Dinājpūr, Maksūdābād, &c., westward, as far as Jaipūr, and visit their native district, once in every five years, leaving an experienced relative in charge. Their traffic includes elephants from Tiprā, shawls from Kashmīr, and every commodity vended within these limits. In the prosperous country towards Faizābād, although there is no trade, properly so called, there is in every village a mahājan, who employs his capital in making advances to the zamīndārs, and always receives it back at the end of the year,—unless his constituents be dishonest people,—with from 24 to 50 per cent. of interest: the same practice still exists, in most of the provinces ceded to the Company, 37 and 63 years ago.

Emporia. Besides the daily sales, which take place within the limits of every city, town, and large village, and the peregrinations of the beopārīs, who travel from

place to place with bullocks and buffaloes laden chiefly with grain, salt and sweetmeats (bhéli); there are established fairs, which, under the name of Mélā, Hāt, and Ganj, periodically collect great numbers of traders from different parts of Oud'h, and even from other countries.

Thus at Dālāmaū, there is a Tīrat'h ("holy fair") on 4th of Phāgun, (about the 24th of February), and another at the full moon of Kārtik, where about 300,000 people assemble, and which are indeed the chief sources of the prosperity of the place, as it yields no exportable produce, but contains many artisans induced to settle there, by the semiennial vent, which they find for their wares. The Tīrat'hs are now as well attended as ever, and by visitors from the distances of Naipāl, Gorak'hpūr, and Bundélk'hand. Several of the bankers and cloth-merchants possess capitals of between 10,000 and 20,000 rupees: the cloth is brought principally from Mau, in the Ghāzīpūr district, and from Britain, viâ Calcutta and Banāras.

A mélā is held at Surajpūr, two miles north from Daundiāk hērā, on the bank of the Ganges, where 200,000 people usually assemble at the full moon of of Kārtik, (between the middle of October and middle of November). There is a small pakkā g'hāt, where the people bathe, and also carry on a traffic in cloth of different kinds, coral (mūngā) imported by goshāens, viâ Ch'hattarpūr in Bundélk'hand, and pearls brought viâ Calcutta, and also from Ch'hattarpūr, where there are very wealthy dealers in these articles. The goshaens, who sell coral and pearls only, come to the mélā on

horseback: those, who bring cloth, come in boats. They all arrive a month before the fair, and remain a month after its conclusion, to adjust their accounts. They travel in bodies of 250 or 300, well armed, and do not enter the Oud'h territory, until they cross the Ganges at Sūrajpūr. Their customers come principally from Lak'hnau. The trade has existed for many years, and has never been interrupted by depredators. The faujdār of Dālamau stations a kotwāl, with two or three *tomans* (each 100 strong), with a six-pounder, to protect the traffic. The value of the pearls sold here sometimes amounts to 1,000 rupees a pair: seed pearls are sold at from 1 to 3 rupees for 20. The best large and bright red coral is sold at 4 rupees a tolā (180 grains), and inferior qualities at 2 rupees: no white coral is sold here. Black coral (udrāj), brought from Calcutta, is sold at from 1 or 2 to 6 rupees for the necklace of it, containing 108 beads. The amount of property, disposed of at this mélā, may be from 100,000 to 150,000 rupees, the corals and pearls constituting nearly the whole of it: the Lak'hnau merchants also import these commodities direct from Calcutta, viâ Kānhpūr.

At Kolhuāgar, three miles south of Harhā, is held the only other tīrat'h in Bainswārā. About 100,000 people assemble there at the full moon of Kartik; but only toys and sweetmeats are sold. There are some mélās held at the shrines of Débī, for instance at Pach'hī'ānw'kī Débī, [illegible] miles west of Unā'e (or Unnāw), which is attended by about 50,000 people, for 9 days, about the middle of Chait, (end of March). Traders come to it, from Lak'hnau, with small articles, such as

looking-glasses, sold so low as two pice each, For two ānas, a mirror set in a wooden frame, and as large as an octavo volume, may be purchased.

At Mānikpūr, for three days in Māg'h amāwas, (middle of January to middle of February) there is a mélā attended by about 50,000 people, and another at the full moon of Kārtik, which collects nearly double that number. The religious observances are, as usual, bathing in the Ganges, and making offerings to brahmans; and the articles of traffic are chiefly cloth, grain, toys and sweetmeats.

At Mahādeo, four miles south of Atéhā, a mélā is held on the 13th of P'hāgun, (about the 23rd of February), which lasts for one day, and is attended by about 50,000 persons. The articles sold are brass and copper vessels, swords, matchlocks, cloth, grain, and sweetmeats.

At Parsadīpūr, there is a Musalmān mélā held on the 1st and 2d of Baisak'h, (about the 12th and 13th of April), which has generally about 100,000 visitors, among whom is the *miyān* of Salon, (see Chap. XI.) This assemblage, however, has a more purely religious character, than the mélās before mentioned; nothing but sweetmeats and other eatables being sold. At its conclusion, the visitors form into parties of 10 or 20, each of which is provided with a flag, and make a sort of pilgrimage to the city of Bahraich, whence they disperse to their homes.

At Garhā, three miles east of Pāparg'hāt, there is a mélā held, at the dosahrā, (in June), and attended by

about 50,000 hindūs, some of whom come, as far, as from Tāndā, Azīmgar'h, Jaunpūr, &c. It lasts from 2 to 4 days, and the articles of traffic are brass vessels, grain, cloth and sweetmeats.

Hāts, or fairs, unconnected with religious observances, are held every fourth day, in all large towns, and other centrical places. Thus at Kareihiyā-bāzār, a village one mile north of Newardīpūr, and containing only 20 families of permanent residents, there is, every fourth day, at all seasons, a hāt attended by about 100,000 persons. It is the greatest hāt in Salon. From 500 to 700 bullocks are generally for sale there, at prices varying from 5 to 30 rupees a pair, which is the highest price paid for the gigantic white Harī'ānā bullocks. These are brought direct to the fair, by *be'opārīs*, and if not sold there, are taken to the neighbouring towns and villages for sale: the return is in specie. The other dealers are money-changers, grain and cloth-merchants, and druggists. Unwrought iron from Bundēlk'hand, a little copper, and great quantities of brass vessels, are sold there; the last named articles being brought from B'hawānīganj, a village of braziers, six miles south of Kareihiyā-bāzār. The hāt is held under a mango grove, and about 200 ch'happars, (roofs supported by stakes), without walls, which, during the absence of the traders, are taken care of by the zamīndārs and kotwālī establishment of the village. It appears to be managed by a chaud'harī, who resides on the spot, and pays 8,000 rupees a year to the zamīndārs. Very good order seems to be preserved at mélās and hāts, no notorious instance of open robbery having of late occurred at any of them.

A *Bāzār* is a collection of shops open every day. Every town of 2,000 families has about 50 shops, and larger towns a greater proportion.

A ganj is a walled enclosure, reserved for merchandise within the limits of a large town or city, which has sometimes its own walls (shahr-panāh) besides. Those of the ganj are either kachā or pakkā, and about 16 feet in height; and their gates are shut every night, at 9 o'clock, and guarded by chaukidārs, and by sipāhīs of the king's army (najībs). The only robbery of a ganj, that has occurred for many years, is that which was perpetrated in 1836 at Runjīt-pūruā, the place having been attacked by about 600 men, who carried off about 50,000 rupees worth of property, chiefly cash, jewellery, and piece goods.

SECTION 4.—EXPORTS AND IMPORTS.

Exports. The only superfluities of Oud'h are salt, and saltpetre. Grain, as has already been noticed, has never constituted an article of export.

Imports. The best matchlocks come from Lahaur, and are sold, when the barrels are handsomely inlaid with gold, at 200 rupees a pair: those of a plainer description, but of equal quality, cost from 100 to 150 rupees; and light ones are sold so low as 50 rupees a pair. The Lahaur weapons are so highly esteemed, because they never burst with a reasonable charge, and are believed to carry true, and to *kill* at the marvellous distance of 800 paces. Lead is imported from Naipāl.

The best swords are imported from Gujrāt, Jod'hpūr, Sirohī, and Lahaur. The Gujrāt sword has a straight blade, under 30 inches in length, set in an iron handle, and costs from 50 to 60 rupees. It has a yellowish cast of colour, and a very slight water, while the other swords of foreign manufacture have a bluish colour, and a strongly-marked water (jigar.) Those from Jod'hpūr and Sirohī are 30 inches long, and slightly curved, and cost from 25 to 30 rupees. The Lahaur swords cost from 50 to 500 rupees, are very much curved, about 39 inches in length, and are of two kinds, —ispāt, which come straight after bending, and faulādī, which do not. If it be attempted to give a spring temper to a faulādī blade, the weapon is spoilt: it loses its keenness of edge, which is sometimes such, as to cut through a matchlock barrel.

Shields are brought from Silhat. The best are made from the hide of the rhinoceros, one hide giving four shields, and their prime cost is 25 rupees. Shields of inferior description, made of buffalo hide, but well finished with the Silhat varnish, and ornamented with four copper gilt bosses, cost 4 rupees. They are chiefly brought by sipāhīs, on leave from the lower provinces, and are sold in Oud'h, at double the above prices. The sipāhīs bring no other commodity with them, except a little silk for their families.

Horn bows are imported from K'hajwā, and Mainpūrī, in the Do'āb, and from Tilhar, 12 miles east from Shahjahānpūr. They are of two forms, the kamt'hā, or simply curved bow, and the kamān, made with a compound curvature, the horns pointing the same way as

the arrow. These bows cost from 8 anas to 1 or 1¼ rupee, according to the size.

The reeds, called kilak, for writing, come from Calcutta. Paper is imported from Kalpī. Soap also is an import.

Iron is imported from Sāgar, and Naipāl; 16 sērs per rupee is the common price for unwrought iron in short thick masses, pointed at the ends, and 3 sērs the rupee for iron well wrought into hoes, plough-shares, &c.

Copper and brass come from the lower ranges of the Himālayas, in Naipāl, and Kamaun, and are sold in the form of vessels at 2 rupees a sēr, never being imported in an unwrought state. Tin is used only for tinning the brass and copper vessels of Musalmāns in the towns, and for women's bangles and anklets.

Horses, much superior to the native breed, are brought from the Panjāb, Kābul, and Bokhārā, at prices varying from 150 to 500, and 2,000 rupees. Tang'hans, or ponies, from the sub-Himālayan hills, bring from 25 to 500 rupees. Native horses (tattu) are sometimes valued so high, as 40 or 50 rupees: the best come from the banks of the Terhī naddī, near Bahraich.

Elephants are brought from Naipāl, Tiprā, and Chatgānw. Lahaur salt is imported by the pasārīs (druggists) for the brahmans, many of whom think, that their caste would be endangered, by the use of Oud'h salt. The same persons also import a great variety of medicinal substances, which have already been specified.

CHAPTER X.—GOVERNMENT.

SECTION 1.—GENERAL CHARACTER.

The materials for this memoir, which loss of health has hitherto prevented my arranging into the required form, having been collected in 1837, it is probable that the accession of a new sovereign may have introduced many reforms into the civil, as well as the military government, which has, within the present year, by the appointment of British officers to command the local forces, acquired a prospect of efficiency, discipline and permanence formerly unknown. It will therefore be understood, that the facts hereafter detailed, and any observations which they may call for, are, in strictness, exclusively applicable to the state of affairs, which existed during the abovementioned period.

The administrative state of the country, at that time, may be summed up in a few words :—a sovereign, regardless of his kingdom, except in so far as it supplied him with the means of personal indulgence :* a minister incapable, or unwilling, to stay the ruin of the country ; local governors,—or, more properly speaking, farmers of the revenue, invested with virtually despotic power,—left, almost unchecked, to gratify their rapacity, and private enmities : a local army, ill paid, and

* The Hindū population of Oud'h are satisfied with the tolerance of the nawwābs, in matters of religion and individual honour, with the sole exception of the system of purveyance for the ruler's haram, which they firmly believe to be the chief cause of the progressing downfal of the family. Until the present reign, (1838) chaprāsīs in the king's service used to go with palkīs to the houses of persons of all ranks in Lak'hnau, and carry off women and girls, whether married or unmarried, by force. The same thing was done in the larger towns, but not forcibly.

therefore licentious, undisciplined, and habituated to defeat: AN ALMOST ABSOLUTE DENIAL OF JUSTICE IN ALL MATTERS, CIVIL OR CRIMINAL: and an overwhelming British force distributed through the provinces to maintain the faith of an ill-judged treaty, and to preserve —PEACE.

SECTION 2.—REVENUE SYSTEM.

The kingdom of Oud'h is, exclusively of the metropolitan pargana of Lak'hnau, divided into eleven chaklās or districts, viz., Sultānpūr, Aldémau, Partābgarh, Pach'hamrāt, Bainswārā, Salon, Ahlādganj, Gondā-Bahraich, Sarkār-Khairābād, Sāndī and Rasūlābād. Six chaklédārs have the financial charge of these eleven districts, the first six, and the three following districts, which constitute the subjects of this memoir, being respectively under the authority of one chaklédār, in whose person are virtually centred all the powers of the state, within the limits of his jurisdiction.

The districts now named are subdivided as follows:—

1. *Chaklā Sultanpūr.*

Pargana Sultānpūr
„ Jagdīspūr
„ Chāndā
„ Isaulī
„ Tappa Asl
„ Bilahrī

2. *Chaklā Aldemau.*

Pargana Aldemau
„ Akbarpūr
„ Dostpūr
Pargana Bérhar
„ Tāndā

3. *Chaklā Partābgarh.*

Pargana Partābgarh
„ Amét'hī
„ Dalīpūr Pattī

4. *Chaklā Pach'hamrāt.*

Pargana Manglasī
„ Rāt-Havélī (Faizābād)
„ Rāmpūr

5. *Chaklā Bainswārā.*

Pargana Ranjītpuruā
„ Harhā
„ Atéhā
„ Mauhrānwā
„ Khumrānwā
„ Ḍaundiāk'hèrā
„ Hasanganj
„ Majrānw
„ Haidargarh
„ Rāé-Barélī
„ Dālāmau
„ Sarendī
„ Bardar

6. *Chaklā Salon.*

Pargana Salon Khāss
„ Parsadīpūr
„ Jāyis
„ Atéhā

7. *Chaklā Ahlādganj.*

Pargana Ahlādganj
„ Bihār
„ Mānikpūr
„ Rāmpūr

8. *Chaklā Gonda-Bahrāich.*

Pargana Bahrāich
„ Gondā Khāss
„ Muhammadābād
„ Bārī
„ Atraulā

9. *Chaklā Sarkār-Khairābād*

Pargana Khairābād
„ Nīmkhārmisrik
„ Khīrīlahrpūr
„ Bāngar
„ Muhemdī
„ Bilgirām
„ Fattehpūr-Biswā
„ Sandīlā
„ Malihābād
„ Kākorī
„ Bijnaur
„ Kasmandī
„ Malānwā

10. *Chaklā Sāndī.*

Pargana Sāndī
„ Pālī
„ Saromannagar
„ Shāhābād

11. *Chaklā Rasūlābād.*

Pargana Rasūlābād or Miyānganj
„ Safīpūr
„ Asīman
„ Unnām, Unnāw, or Unnae
„ Muhān

12. *Pargana Lak'hnau.*

Pargana Rudaulī Daryābād
„ Goshāenganj
„ Déwé-Jahāngīrābād
„ Kursī
„ Sid'haur,

being, in all, 70 parganas.

The chaklédār's office has, in many cases, become hereditary, although it has always been equivalent to

what in Europe would be called that of farmer of the revenue. He has no salary; and his official income is merely the difference between the sum, which he has, for the year, engaged to pay into the public treasury, and the amount which, with the military power of the state at his command, he can levy from the zamīndārs, who generally submit to a moderate extortion rather than accept the threatened alternative of a kacha tahsīl of their lands, and consequent exposure of their family affairs.

The chaklédār is in his tents, during eight months of the year; and his followers, as well as the local military force which accompanies him, shelter themselves, as well as they can, in huts hastily erected, and covered in with roofs forcibly stripped from the houses of the next village. In rainy weather, the chaklédār inhabits a hut of the same kind, but covered with the fly of a tent and surrounded by (kanāts) enclosures of cotton cloth.

To the immediate charge of each pargana are generally allotted one faujdār and one déwān, who are servants of the state, receiving salaries, the former of 25 rupees, and the latter of 15 rupees a month. The faujdār is also authorized to levy, for his own benefit, a rupee from every zamīndār, who has an audience of him or to whose village he takes occasion to pay a visit. This gratuity (salāmī) is called b'hènt, and its amount is entered in the records of the pargana, though carried to the faujdār's credit: if allowed to fall into arrears, it is forcibly realized in the months of Kunār (Sept.-Oct.), Ag'han (Nov.-Dec.), and Chait (Mar.-Apr.) The faujdār is a military officer; but is relieved

from all strictly military duty, when attached to the pargana revenue department, as he generally is for a year or two at a time. The *dewān* also receives two authorized b'hènts annually, one in Kunār, and one in Chait,—a rupee each time, from each zamīndār in the pargana; over and above which, another rupee is unauthorizedly levied on each occasion, under the name of nazar (present), and $\frac{1}{4}$ or $\frac{1}{2}$ an āna is taken as battā (discount) on every rupee, that passes through his hands.

To each zamīndārī, a kanūngó is attached, whose duty it is to keep a regular account of the revenue, and a fotadār (treasurer) to accompany the zamīndār's kāyat'h, (clerk) while receiving the rents from the raīyats. The zamīndār has a separate allowance of various sums, up to 600 rupees, from the state, to defray the expense of making this collection.

Leases (pattā) are signed by the chaklédār, faujdār, déwān, kānūngó, and zamīndār. The assessment of the year is divided into nine instalments, (kist) which are payable, at the first nine new moons, which appear between the 11th of September, and 13th of June. Before the last of these has become full, the whole must be paid: otherwise eight or ten sipāhīs, the subsistence of each of whom costs him from four to eight ānas a day, are, in the first place, quartered upon the zamīndār: if he still refuses payment, his property is attached and sold, and he and his children are imprisoned, with irons ten sérs in weight attached to their feet, in the b'hakṣī, a place of confinement in every faujdār's fort, and tortured, by whipping with knotted leather

thongs, till blood is drawn. They are immured in this way for two years, perhaps, and then released on personal security, or on payment of the sums originally demanded, or on providing substitutes to take their places: or they are thus kept in prison, until they are reduced to beggary.

When a zamīndār gets intelligence of the approach of a chaklédār having sinister intentions, he either musters his followers and gives battle, or flies to the neighbouring jangal with his family, and immediate dependents; previously, in many cases, making a summary levy of arrears from the raīyats, and leaving them to the mercy of the chaklédār, who, on his arrival, also endeavours to enforce payment from them. Rāmpūr, D'higons, and Derā are zamindārīs held by three brothers, who each pay regularly 100,000 rupees of revenue; but still think it prudent to be prepared with a force of 9,000 men to repel any interference on the part of the chaklédār, and are therefore never disturbed by him. Bant'har, in Bainswārā, is the residence of a t'hākur, named Kesrī Sing'h Gaur, who pays 150,000 rupees of revenue, and maintains 1,000 matchlock-men. With this force he has defeated, and slain two of the revenue authorities;—in 1817, Sobhā Ram (a kāyath) chaklédār, and in 1820 Shaikh Karīm-bakhsh faujdār. After each victory, his troops at the same time dispersing with their families into the neighbouring towns and jangals, he fled into the j'hau jangal, in the low kachār lands on the bank of the Ganges, and remained there 3 or 4 months, until his peace was made. Since then, he has several times taken refuge at Kānhpūr.

The cannonading of forts and villages by the chaklédār is a sound very frequently heard, for days together, at the cantonment of Sultānpūr. He uses shot of hammered iron, having none of cast iron, and often substitutes cylindrical billets of wood, which answer every purpose, as they make a greater *noise* than shot, in whizzing through the air. During the reign of Saādat Alī, a single cannon-shot could not be fired by a chaklédār, without being followed by immediate enquiry from Lak'hnau, as to its cause :—now, a chaklédār may continue firing for a month, without question.

SECTION 3.—POLICE.

The Army of Oud'h, excluding the brigade raised by Local Colonel Roberts, is an ill-paid, undisciplined rabble, employed generally in coercing, under the chaklédār's orders, the "refractory" zamindars of his districts; in conveying to Lak'hnau, under the exclusively military orders of their own officers, the revenue when levied; and, occasionally, in opposing the armies of plunderers, who harass the eastern districts of Oud'h.

A regiment (paltan), of which there are about 45 in the service, consists of 12 companies (tuman), each of which, when complete, is 100 strong. Half of this army is sometimes under the orders of one chaklédār.

The military officer of highest rank, that is generally seen in the provinces, is the regimental commandant (komandān). His pay is five rupees a day, and he augments his income, by frequently becoming security

for zamīndārs, suffering under temporary difficulties, in paying their quotas of the revenue. This is an authorized arrangement, and he is allowed five per cent. on all sums, for which he may thus become security. No insolvent zamīndār will voluntarily place himself in a chaklédār's power, unless the komandān becomes his security; as he is otherwise certain to be imprisoned, and tortured, if not hanged. If the chaklédār afterwards make any unforeseen and unreasonable demands, the zamīndār requests that the security bond, which is always sent to Lak'hnau, may be cancelled; and, having ascertained that the komandān has thus been freed from all responsibility, flies to the jangal. Mīr Agha, komandān at Sultānpūr, was, at the time when these notes were written, security to the amount of 200,000 rupees, for the neighbouring zamīndārs.

The officer next in rank to the komandān, and equi valent to major, is the faujdār, who is entitled to three rupees a day, and sundry nazars, and is removable from one paltan to another. He is occasionally relieved from regimental duty, and employed in the collection of the revenue, as has already been mentioned.

To each tuman are attached a tumandār, whose pay is 15 rupees per mensem, and five dafadārs who receive five rupees, paid in full. With each tuman there are a flag carried by a nishānbardār, whose nominal pay is five rupees, but who receives only four, and two musicians at three rupees each, one of whom plays the j'hānja, and the other the kandāl. There are also for the whole paltan, or its head-quarters, one turluhī (like a French horn), one d'hol (a wooden drum carried by

a man on foot), and one nagāra or tarfā marfā (a brass drum, provided, like the turluhī, by the state, and painted with the royal arms, the performer on which is mounted on a horse, also the property of the state.) All these musicians have three rupees pay. A bājā-mejor at five rupees, who does not himself play in public, but teaches the other musicians, has the charge of the band.

The nominal pay of the sipāhī is four rupees, but he receives only three, issued once in every three or four months, and kept much in arrears: he has also to find his own arms and ammunition. He gets no regular leave to his home, but *takes* it occasionally for ten or fifteen days at a time; and little notice is taken of his delinquency by the tumandār. There is a muster, once in every five or six months; and the man, who is absent from it, gets no pay.

This army has no fixed cantonments, no parades, no drill, and no tactical arrangement: when one paltan is fighting, another may be cooking. Encounters hand to hand are thought disreputable, and distant cannonading preferred, or a desultory matchlock fire, when no artillery is available. There is no pension or other provision for the severely wounded, who, eo facto, are out of the service, and return to their homes as they can. There is no uniform, except the turband, which is of one colour, either dark blue or red, for each regiment. The paltans and tumans are each named after their respective komandāns and tumandārs. They have no tents; but when they make a halt, if only for two days, they build huts for themselves, covering them with roofs torn from the next villages.

The army has thus degenerated since the reign of Shujā ud Daulā (1775), when the sipāhī had a pay of seven rupees, and a firelock and uniform coat and pantaloons provided by the Government; when he had regular drills, parades, musters, and furloughs, and was allowed an assignment of land when disabled by wounds or other causes: his children also had preferable claims to enlistment. Commandants had ten rupees a day, and subadārs from three to five, havildars fourteen rupees a month and nā'èks twelve. Those troops fought well.

SECTION 4.—SUPPRESSION OF CRIME.

Zamīndārs were by Saādat Alī held answerable for any theft, robbery, murder or other act of violence, that might be committed within the limits of their estates; and this principle was enforced by his chaklédārs: but since his death, no court of justice has been held by the nawwabs, and the chaklédārs attend to nothing, but finance. Nothing is said about a murder or a robbery; and, consequently, crime of all kinds has become much more frequent, especially within the last sixteen years, and in the smaller towns and villages. Gang-robbery of both houses and travellers, by bands of 200 and 300 men, has become very common. In most parts of Oud'h, disputes about land, and murders thence originating, are of very frequent occurrence: feuds are thus kept up, and all opportunities of vengeance laid hold of. No traveller goes unarmed, and he is frequently seen bristling, at all points, with sword, spear, dagger and matchlock; but such has always been the custom in Oud'h. Chaukīdārs are maintain-

ed, in all large towns, by the zamīndār, who allows them five big'hās rent-free, for that service, and the office is generally hereditary: a town of 5,000 inhabitants may have ten chaukīdārs (watchmen.)

Pipar, five miles N. N. E. of Gonda, in Amét'hī, contains a population of 4,000 ch'hatrīs, who are robbers by profession, and inheritance: every bullock and horse stolen, in this part of Oud'h, finds its way to Pīpar. It is surrounded by a thick jangal, which extends six miles from each side of the town, although much of it has, at different times, been cut down by order of the government. About seven years ago, the chaklédār punished them severely, and burnt their town, since which event their enterprise has somewhat abated, their expeditions being chiefly nocturnal, and arranged in parties, from 10 to 20 in number, who go on foot, in all directions, to the distance of 15 or 20 miles, and are back by daylight: they steal and rob, but do not murder. When their neighbours discover a theft, they go in small parties, from 10 to 20 in number, by daylight to Pīpra, and take back their property by force. There are no troops, or police of any kind, stationed there.

Four miles east of Niwardīpūr is a nālā, where two dead bodies, recognized, by the shortness of the hair, to be those of sipāhīs in the Company's service, were found six years ago. Rāja Sheo Dat Sing'h of Kait'haulā made a search for the murderers, and found them to be two t'hags, inhabitants of two houses, named Muhaniyā Kuñjī kā Pūruā, situated on the low bank, which they cultivated, of the nālā, and were thus not suspected of t'haggī, though they never visited

the neighbouring villages. Five sipāhī's coats, with corresponding articles of dress, were found in the houses, also a running noose, made of leather, with a pice inclosed in that part of it, which would press against the throat; and on this evidence the t'hags were instantly beheaded with a sword, and their bodies hung up, on the spot, where the murder was committed. It is doubtful however, whether they were members of the regular fraternity, who traverse every part of Oud'h.

Sārangpūr, ten miles south of Tāndā, has a population of 9,000 hindū thieves, dakaits (gang-robbers), and t'hags, whose depredations extend as far as Lak'hnau, Gorak'hpūr, and Banāras. An officer of the t'haggī department paid this place a visit in 1834, accompanied by a female approver, whose husband had been convicted of t'haggī, and executed on the evidence of some of his accomplices, and who had vowed vengeance against the whole order, (a vow which she faithfully kept); but she was unable to identify any of the brotherhood at this town. In Oud'h, the t'hags are called Newātīs.

In November 1834, Tāndā, and its neighbourhood were plundered by the notorious freebooter Fatteh Bahādur of Do'ārkā, who surprised and defeated the faujdār, and a toman of 100 men stationed there, and carried off about 100 of the principal inhabitants, who, on pain of death, were compelled to procure their own ransom, at sums varying from 50 to 400 rupees. Of this outrage no notice was taken, by the government.

Criminal offenders, flying from the Company's provinces, are apprehended by the chaklédār, on the requisition of the British authorities : but the obligation is not reciprocal. The Company's subjects, on the frontier, are understood to be authorized, and directed to keep arms, for the purpose of repelling aggression, on the part of the lawless population of Oud'h; but they never retaliate forcibly,—they lay their complaints before their own civil authorities. The whole country, between the Gumtī and De'ohā, is a scene of violence and devastation, chiefly caused by the turbulent and rapacious propensities of the Rāj-kumārs, formerly, and occasionally still called Bachgotīs, of which tribe some families became Musalmāns, under the name of Khanzādas, and are now dispersed throughout the Sultānpūr chaklā, at Hasnpūr, Manīyārpūr, Amahat, Gangéo, &c. The names of the present principal leaders are Futteh Bahādur of Do'ārkā, Mādhū Sing'h, Sarap Dawan Sing'h, Sudist Narāyan, Isrībakhsh, Shankarbakhsh, and Sag Rām Sing'h, all related to each other, and constantly engaged in mutual aggressions.

SECTION 5.—CIVIL JUDICATURE.

A bond is of no use, unless its holder be (a zor-wālā) under protection, either by having native friends at court, or by being in the Company's service, and having his claims preferred through the British Resident. Money, therefore, is almost universally borrowed on pledge of property, either personal or real. In the case of real property being pledged, the deed is witnessed and sealed by the kāzī, and kānūngó, also by two mahājans, and two zamīndārs, one for each party

to the deed. Twelve per cent. is the usual rate of interest agreed upon. The borrower frequently repossesses himself, by violence, of the ground pledged, if he sees the influence of the lender on the ebb with the chaklédār. The minister (sūba nā'ib) will not investigate a case of this kind, unless he receives a nazar, when summary justice is done by the dispatch of a note to the chaklédār, who dares not disobey an order of this kind.

SECTION 6.—ADMINISTRATION OF THE TILOIN RAJAS.

Amid this wide-spread social waste, there is one pleasing oasis presented to the eye, in the small district of Salon, which has, for many ages, and with scarcely any interruption, been under the patriarchal government of a Ch'hatrī family, the lineal descendants of the ancient Hindū sovereigns of Oud'h. For a long series of years, including the government of Safdar Jang, (1739—1753) their possessions embraced the whole breadth of Oud'h, from Faizābād to Mānīkpūr. During the reign of that prince, the representative of the Hindū family was Udéb'hān Sing'h, who was succeeded by his son Balb'haddar Sāh. About the year 1760, the son and successor of Balb'haddar Sāh threw off his allegiance to the nawwāb, who solicited the aid of the British Government. Six regiments were sent to his assistance, and three of them came up with the rebel rāja, at the Kādu ka nayā (or nālā), six miles east of Jāyis, where he was defeated, and slain. His son and surviving followers betook themselves to the jangals, where they subsisted on the tribute levied

from four or five villages. The whole province of Oud'h having at this time fallen into disorder, and the nawwāb being pressed by financial difficulties, the fugitive rāja was invited to Lak'hnau, and was invested with the Government of the estates, which were subsequently divided among, and are still held by, seven of his descendants.

The eldest of these, Shankar Sing'h, is styled Rāja of Tiloi, and the family collectively called Tiloin, from the name of his residence, which is an ancient kachā fort, containing many handsome pakkā buildings, nine miles north of Salon, inhabited by a population of 10,000 persons, of whom one-third are mūsulmāns, exclusive of 1,000 personal followers of the rāja. The revenue paid by him, for the whole Tiloin zamīndārī, is 750,000 rupees, which the chaklédār receives regularly, and without having any pretence for, or making any attempt at undue exactions; the assessment being allowed to remain at the old standard of two rupees per big'hā of old arable soil, and one rupee for newly reclaimed land. The same rate of taxation prevails on the small estates immediately bounding that of the rāja, although the lands beyond *them* are, as usual, assessed 50 per cent. higher; but there is a regular influx into his domain of raīyats, who dread the risk of oppression by the chaklédārs.

His five brothers, by courtesy styled rājas, and his nephew, called the t'hākur, reside at the places, and pay the revenues here specified: —

Résī, five miles north of Jāyis. A kachā fort with 6,000 inhabitants, of whom ¼ are mūsalmāns, besides

500 of the rāja's own followers. Assessment 150,000 rupees.

Jāmbo, a fort five miles east of Résī: 7,000 inhabitants of whom ½ are mūsalmāns, besides 400 followers of the rāja.

Kait'haulā, two miles east of Niwardīpūr, and nearly surrounded by the windings of the Saī, 8,000 inhabitants, all hindūs, besides 500 or 600 of the rāja's personal attendants. The revenue is only 12,000 rupees, of which 8,000 are paid into the public treasury, and 4,000 allowed to the rāja as nānkār. Formerly this estate extended to Mānikpūr, but has been encroached upon by the Biséhan zamīndār, whose family (ch'hatrīs) have risen into importance within the last 100 years, and who now pays 300,000 rupees of revenue.

Simrautā, a little to the east of Rāé Barélī. A kachā fort with pakkā buildings, and a town containing 8,000 inhabitants, and 500 armed followers of the rāja.

Rāmpūr, twelve miles north of Mānikpūr. A fort and town with 4,000 inhabitants, of whom ¼ are mūsalmāns and all cultivators. The t'hakūr has 1,000 fighting men, and pays 100,000 rupees of revenue.

D'higons; 8,000 inhabitants, all hindūs. The zamīndār pays 100,000 rupees of revenue.

Déra, two miles north of D'higons. Population 8,000. Revenue 100,000 rupees.

The zamīndārs of D'higons, and Déra are brothers of the Rāmpūr thākur, and can, conjointly with him, bring into the field 9,000 armed followers to repel the chaklédār, who therefore gives them no trouble. In 1832, having a force of 10,000 men at their command, they were tempted to attack their uncle at Kait'haulā, and lost 200 men, by the fire of the guns of his fort. Having stormed it, they put to death an equal number of its defenders, and plundered the fort. The rāja, with his 300 surviving men, fled to the rāja of Tiloi, who, by threatening to attack his turbulent nephews, if they did not withdraw from the Kait'haulā rāj, induced them to abandon their conquest, and reinstated his brother in his former possessions.

With the exception of this disturbance, the district of Salon has long enjoyed a degree of tranquillity unknown to any other part of Oud'h. No mélā, hāt, town, village or traveller has been plundered by either chaklédār, neighbouring zamīndār or other depredator. Murder is unknown: and in open hostilities it has ever been the rule to spare an enemy, who laid down his arms. Even in the country immediately surrounding the Tiloin estates, private robbery is unknown, except as a consequence of boundary disputes, which generally terminate in a battle, followed by the plundering and burning of the village of the defeated party, who then complain to the chaklédār, but without ever receiving redress. When similar disputes occur within the Tiloin boundary, they are instantly put down by the rājas, and speedy justice afforded. The rājas also investigate all criminal cases occurring within their estates, and send the parties, when convicted, to Lak'hnau for punishment. When they find or

anticipate any difficulty in apprehending criminals, they apply to the darbār for assistance, which is given to them, through the chaklédār. Civil suits also are investigated, and adjudicated in a summary manner, by the rājas, the just claimant being informed, that his demand shall be satisfied out of the defendant's first crop, should any surplus remain after payment of the revenue; but that, should this surplus prove insufficient to discharge the debt, no further judicial process shall take place in that suit. Bonds are unknown.

When the chaklédār is engaged in collecting the Tiloin revenues, he is accompanied by the rāja of that portion of the estates, who in general has little difficulty in persuading the sub-zamīndārs to pay, without demur, the due instalment, which the rāja then hands over to the chaklédār. When the zamīndār is obstinate, he is left to be dealt with by the chaklédār, who puts him in fetters, and levies the rent from the raīyats, keeping the zamīndār under restraint, until he gives security for the future regular payment of his rent: he cannot, however, make any undue demand from the zamīndār; and this being known to the neighbouring zamīndārs, they sometimes make successful appeals at Lak'hnau, against the chaklédār's exactions.

The head of this family pays an annual and politic visit to the king; and twice a year, on the occasions of visiting, and being visited by the other members of his family, receives from them a nazar of 1,000 or 2,000 rupees: even should circumstances prevent the interviews, the nazars are paid. The household wants of the rājas are supplied, by mahājans from Lak'hnau, and from the Company's territory. Their boys are

taught to write the Kāyat'hī, Devanāgarī, and Persian characters, and to read Sanscrit, by pandits who are allowed lands for their maintenance. Persian and Arabic literature form no parts of their education ; but the services of an English teacher would be accepted, and well remunerated.

CHAPTER XI.—POPULATION OF THE TOWNS AND PRINCIPAL VILLAGES.

Achalganj, a town in Bainswārā, one mile N. E. of Harhā. Population 5,000, of whom 500 are musalmāns, (the rest, of course, being hindūs.)

Agai, a town in Partābgarh. Population 8,000, all hindūs.

Agai, a village in Sultānpūr, eleven miles N. W. of Sultānpūr cantonment. Population 400, all hindūs.

Aghāganj, a village in Aldemau. Population 200.

Akbarpūr, a village in Aldemau. Population 1,000, of whom two-thirds are musalmāns, including many weavers.

Aldemau, an ancient village in the chaklā of that name, 3 miles W. of Rāmnagar. Population 400, of

whom 300 are musalmāns. There are many shops for cloth, and other merchandise, kept by hindū baniyās. A small kachā fort, close to it, is mounted with two guns, and is the station of a faujdār.

Alīganj, a village in Sultānpūr, 12 miles N. W. of the cantonment. Population 100, all hindūs. There is a bāzār of 60 shops, and a hāt attended by between 300 and 400 shopkeepers.

Amahat, a village in Sultānpūr, close to, and on the N. side of Pādshāhganj. Population 500, of whom 400 are musalmāns.

Amānīganj, a village in Sultānpūr, five miles south of Rudaulī. Population 300, all hindūs. About 500 people generally come to the hāt held here. Much cotton is purchased by baniyās, from be'opārīs, who bring it for sale on hackeries and bullocks.

Amét'hī, a town in Partābgar'h. Population 10,000, all cultivators, of whom one-fourth are musalmāns. There is a small fort, without cannon, the residence of the faujdār. This place is usually the station of a paltan, with its commandant and faujdār, and of an artillery train consisting of ten heavy guns, and four 13-inch mortars (hôt) made of āt'hd'hāt, a mixed metal supposed to contain eight ingredients, and cast in the reign of Mansūr Alī (Safdar Jang): there is a good supply of shells with the mortars.

Attānagar, a town in Salon. Population 6,000, all cultivators, of whom two-thirds are musalmāns. It is

four miles east of Salon. A large proportion of the recruits for the king's army comes from this neighbourhood.

Awad'h (vulgò Oud'h and Oude) also called Ajud'hëā, the remnant of the ancient city of Ayod'hyā, a town in Pach'hamrāt, close to, and on the east side of Faizābād. Population 8,000, of whom 500 are mūsalmāns. Pakkā houses extend along the river Sarjū all the way to Faizābād.

Bābū kā pūruā, a village in Sultānpūr, one mile N. of Rāg'ho. Population 150, all hindūs.

Bachrāṅw, a town in Bainswārā, two miles S. of Nagarāṅw. Population 5,000, of whom only 100 are mūsalmāns.

Badarkā, a town in Bainswārā, two miles N. of Har'hā. Population 8,000, of whom only 50 are mūsalmāns.

Baihār, a town in Bainswārā, twelve miles E. b. S. of Rañjīt pūruā, and two miles from the Saī. Population 4,000, of whom 50 are mūsalmāns.

Baliyā, a town in Partābgarh, five miles S. of Pīprā. Population 6,000, all hindūs and cultivators. An immense jangal surrounds it; yet the zamīndār does not take advantage of this circumstance to evade the financial requisitions of the state.

Band'huā-Hasnpūr, a fort and village, five miles W. of Sultānpūr cantonment. Population 500 hindūs and 100 mūsalmāns, including the armed retainers of the rāja, who resides there.

Bant'har, a town in Bainswārā, two miles N. W. of Badarkā. Population 5,000, of whom 150 are mūsalmāns, and 1,000 matchlockmen in the service of a t'hakur, named Kesrī Sing'h Gaur.

Baraunsā, a village in Sultānpūr, five miles E. of the cantonment. Population 300, of whom 100 are mūsalmāns.

Basantganj, a walled town in Salon, five miles S. W. of the capital of the district. Population 6,000, of whom one-half are mūsalmāns. A tumandār and 15 sipāhīs guard its gate.

Batsārī, a village in Sultānpūr. Population 300 hindūs.

Bélhā, a town on the left bank of the Saī, in Partābgar'h, five miles E. of the town of the latter name. Population 3,000 hindūs.

Bél'hāghāt, the local name of the town of Partābgarh, q. v.

Bést'har, a town of Bainswārā, two miles S. E. of Har'hā. Population 4,000, of whom 600 are mūsalmāns.

Bètīgānw, a village in Ahlādganj, six miles S. of Mānikpūr, and the unhealthiest spot in the S. of Oud'h. See p. 15.

B'hadarsā, a town in Pach'hamrāt, the seat of an eleëmosynary establishment, endowed by Asaf ud Daulā. See page . Population 5,000, of whom 2,000 are músalmāns.

B'hadīnyā, a town in Sultānpūr, two miles N. W. of Pāpar. Population 2,000, of whom 100 are mūsalmāns. It is the t'hānā or station of a faujdār, who is a relation of Futteh Bahādur of Do'ārkā. Here is a ruined fort, formerly held out by Sheo Dé'āl Singh against two chaklédārs, both of whom fell during the siege. It was at last destroyed by the British troops under Colonel Faithfull, but rebuilt by Sheo Dé'āl Singh's son, Shankarbakhsh, and maintained by him in 1836 against the chaklédār, who took and demolished it, notwithstanding the endeavours of Harpāl Singh zamīndār of Bait'hū to obtain its transfer to himself, with its defences unimpaired. After the final destruction of the fort, most of the raīyats left the ground adjoining to it, which now yields only 9,000 rupees, while it formerly produced 40,000.

B'hadrī, a fort and town in Ahlādganj, near the British frontier, S. E. of Bihār. The zamīndār, Jag Mohan Sing'h, resisted all the Oud'h forces, in that vicinity, for two years, until, in 1834, all the disposable forces of the country under Sheo Dīn Bārī the commander-in-chief, with about 100 guns, were sent to destroy him. He escaped, with his ten guns, to the

Company's territory, and had transported all his forces except himself, his guns and 100 men, across the Ganges at Chaunā-g'hāt, twelve miles above Allāhābād, when the nawwāb's forces came up with him, put him to death, with the 100 men, who remained with him, cut off his head, and with this trophy and the ten guns marched back into the Oud'h territory, plundering three of the Company's bāzārs on their way. Through the influence of a civil officer at Allāhābād, Jag Mohan Singh's son was placed in possession of his father's jāgīr, and now holds it.

B'hānrā, a village in Sultānpūr, five miles N. W. of the cantonment, and one mile from the Gumtī. Population 400 hindūs.

B'hawānīganj, a town in Ahlādganj. Population 6,000, of whom one-third are mūsalmāns.

Bhitargānw, a town in Bainswārā two miles E. of K'hirōn. Population 4,000, of whom 50 are mūsalmāns.

B'hojpūr, a town in Bainswārā, twelve miles E. b. S. of Daundiāk'herā. Population 9,000, of whom 150 are mūsalmāns.

Bihār, a town in Ahlādganj. Population 10,000, of whom half are mūsalmāns. Here is a fort mounting eight or ten 24-pounders, which is the t'hānā of a faujdār; and a paltan is generally stationed here.

Bigahpūr, a town in Bainswārā, one mile W. of Terhā. Population 6,000, including about 100 mūsalmāns.

Bihtā, a village in Bainswārā, eight miles N. W. of Tāng'han, noted for its manufacture of salt.

Chāndīpūr, a fort in Aldemau, twelve miles E. of Tāndā.

Chhotā Mīrzāpūr, a town in Partābgar'h, S. of Médnīganj. Population 3,000, all cultivators, of whom half are mūsalmāns.

Chauras, a town in Partābgarh. Population 4,000, all hindūs and cultivators.

Dalamau, an ancient city in Bainswārā. Population 10,000, (of whom 250 are mūsalmāns), and chiefly cultivators. There are two large old shiwālas (hindū temples) on the bank of the Ganges; and on the S. W. side of the town, is an ancient pakkā g'hāt, which is the place of tīrat'h (see page 74.) Here is a pakkā fort one mile in circumference, with eight bastions mounting four 6-pounders, and occupied by a fauj-dār: its walls are 50 feet high externally, and 25 internally.

Dalpatpūr, a village in Pach'hamrāt, on the Dé'ohā, eight miles E. of Faizābād and three miles W. of Jalāluddīnnagar. In 1837, Harpāl Sing'h was building a great mud fort at this place, covering an area of 4,000

big'hās, 500 kūlīs (labourers), besides artisans from the neighbbouring villages were employed. The wages, which he paid, were one and a half āna a day for kūlīs, two ānas to carpenters for making doors, rafters, &c., and two ānas to the t'hawaīs, who build the mud walls.

Daundiāk'hèra, a town in Bainswārā. Population between 8,000 and 9,000, of whom 250 are mūsalmāns.

Déhrā, a village in Aldémau. Population 200, of whom half are mūsalmāns. Here is a fort garrisoned by the zamīndār Mād'hū Sing'h, the paternal brother of Fatteh Bahādur of Do'ārkā, with whom he has frequent skirmishes.

Déra, a town in Ahlādganj, two miles N. of D'higons. Population 8,000 hindūs.

D'higons, a town in Ahlādganj. Population 8,000 hindūs.

Do'ārkā, a fort on the left bank of the Gumtī, in Sultānpūr. It has no artillery, but is garrisoned by 1,000 men, the followers of Fatteh Bahādur, a notorious freebooter. His father Pahlwan Sing'h, his uncles Jorāwar Sing'h, and Sag Rām Sā'ī, and his grandfather Zālim Sing'h carried their depredations so far, habitually plundering all boats that passed the fort, and having on two occasions intercepted the pay sent from Jaunpūr, for the troops at Sultānpūr, that, about 1812, it was thought necessary to make an example of the thieves. Accordingly, the present 42d Regiment of Native Infantry, then stationed at Sultānpūr,

left one company to guard that cantonment, and reinforced by a wing, and four guns from Banāras, and a paltan with twenty-two guns under the chaklédār Ghulām Hussain, all under the command of Colonel Faithfull, after breaching the fort, took it by assault, with the loss of one officer, and about eight sipāhīs of the British force killed: and the place was for some years occupied by a detachment of two companies from Sultānpūr. Sarap Dawan Sing'h, the son of Jorāwar Sing'h, commanded the fort during the siege and assault, and now lives at Mérhā in the Azīmgarh district, where he and other members of the family have lands assigned to them by the Company. Fatteh Bahādur, then a boy and now about 30 years of age, was present at the storming of the fort, and after the withdrawal, six years ago, of the British detachment, repaired and re-occupied it: he is now the terror of all Aldemau, which at different times he has ravaged in all directions, as far as Tāndā. He is a troublesome subject to the Oud'h Government, paying no more than the old assessment of his lands, 50,000 rupees, and being prepared for resistance or for flight, should any additional demand be made. Boats, unprotected by the presence of an European, are subjected to undue detentions and exactions, when passing Do'ārkā, and some other points on the Gumtī. In 1836, Gaj Rāj Sing'h, a zumīndār of the Jaunpūr district, who had purchased among some others the village of Kasaipūr, situated on a patch of British territory, which is insulated by that of Oud'h, extended his collections of rent to some villages, within the Oud'h frontier, which had originally belonged to Fatteh Bahādur. That maraudar having detached 500 men to plunder Kasaipūr, Gaj Rāj Sing'h assembled his

partisans to the number of 4,000 men, from the neighbourhood of Singrāmau in the Company's territory, and attacked Fatteh Bahādur's force, but was repulsed with the loss of 150 men killed, and was subsequently fined 5,000 rupees by the British authorities, and imprisoned two months, for having thus violated the territory of Oud'h. He still retains the village of Kasaípūr.

Dostpūr, a village belonging to the Do'ārkā zamīndār, 9 miles S. W. of Sahjadpūr.

Faiza'ba'd, an ancient city on the right bank of the Dé'ohā. By the hindūs it is named Banglā, and Ajudhéā, which latter appellation however more properly belongs to the adjacent city of Awad'h. The population is about 100,000 including 10,000 mūsalmāns, and is annually decreasing by emigration into the Company's territory, or wherever peace and security may be obtained, from the exactions of the bégam's karindas (agents.) Every thing that enters the town is heavily taxed. The chief manufactures are cloth, metal vessels and arms, and there is a mint for the coinage of Shérshāhī rupees. The ruins of the two cities extend 10 miles along the Dé'ohā, and 2 miles inland. The neighbouring territory, which constituted the magnificent jāgīr of the Bahū Bégam, the Nawwāb Asaf ud Daulā's widow, and yielded a revenue of 800,000 rupees, has, since her death in 1815, through a course of inefficient female management, during the minority of the present heir, and in consequence of the absence of any protecting care on the part of the king, been greatly reduced in extent and value, by the encroachments, burnings, and plunderings of the chaklédārs, and neighbouring zamīndārs. The present heir still pos-

sesses the parganas of Rāt and Magarsī, besides Tandaulī, Haidarganj, and Dārābganj in Aldemau, about 12 miles W. of Tāndā. No zamīndārs venture to settle on the estates, and the raiyats cultivate them at their own risk, the neighbouring zamīndārs annually plündering and laying waste all before them, "because it is the unprotected jāgīr of the ch'hotī bégam," until it has become bè-chirāgh, "lampless"—without a hearth. Harpāl Sing'h, and Darshan Sing'h are the principal aggressors, each of them having, within the last 5 years, thus possessed himself of lands yielding a revenue of 300,000 rupees. The public belief is, that this was done, with the connivance of the late king, his name having been made use of by the intruders, who engaged to pay into the royal treasury one half of their ill-gotten spoil. They have realized this increase of revenue by augmenting the assessments one-fourth, one-third and half in different places. That the lands thus unlawfully acquired, and more heavily burthened are, however, in a thriving condition, may be seen in the incidental notices of their condition, which occur in the preceding portions of this sketch.

Gangéo, a village in Sultānpūr, on the Gumtī, and 3 miles below Hayūtnagar. Population 400, all mūsalmāns (Khanzādas,) many of whom are scattered in smaller villages.

Gar'hā, an ancient fort on the right bank of the Gumtī, three miles E. of Pāpar. It was built, by one of the B'har sovereigns of Oud'h, of stone brought by water from Naipāl, and fell, soon after the capture of Sultānpūr (q. v.) into the hands of the mūsalmān

invaders, who destroyed the upper portion of its walls, leaving only eight or ten feet of them standing. The ruined portion has since been restored, partly in brick-work, and partly in mud. The stone wall rises out of the bed of the Gumtī, and exhibits many sculptures and inscriptions in Nāgarī and Persian, setting forth its history.—These are the only remarkable inscriptions in the south of Oud'h: it contains no other historical monument.

Ghātampūr, a town in Bainswārā, six miles N. from Daundiāk'hèrā. Population 4,000, including 50 mūsalmāns.

Gobre, a town in Salon, two miles N. of Gondā. Population 2,000, all ch'hatrīs, except 50 mūsalmān weavers.

Gogmau, a village in Salon. Population between 400 and 500. There is no zamīndār among the inhabitants, all being raīyats with small holdings. There is a jangal three miles in diameter, on the N. of the village; but it is never used by them, as a place of refuge from the chaklèdār, who deals fairly by them. Their poverty protects them.

Gondā, a town in Partābgar'h, north of the town of the latter name. Population 2,000, all ch'hatrīs, except about 50 mūsalmān weavers.

Gotinī, a town in Ahlādganj, on the Ganges, two miles W. b. N. of Shāhzādpūr. Population 8,000, *all mūsalmāns* (Pait'hāns), and cultivators.

Har'hā, a town in Bainswārā. Population 6,000. S. W. of, and close to the town is a fort, in which the chaklédār resides, when not in the field. The amount of his proper force, (not government troops), is three paltans (so called) of from 40 to 100 men each, which are quartered in the town, with 100 sawārs (horsemen) and twelve guns. Of the guns, two (six-pounders) always remain in the fort: the others are 12 and 24-pounders, some of wrought iron, some of āt'hd'hāt. Kunnan Lāl P'hāt'hak, the present chaklédār, was appointed in 1837, and is the son of 'Amrat Lāl P'hāt'hak, the former chaklédār, who died in 1829; since which time Kunnan Lāl has resided at Lak'hnau, and also as chaklédār at Khairābād. The inhabitants of Har'hā are money-changers, dealers in fine cloth brought from Kanauj and T'hat'hiyā, (the coarser kinds, such as gazzī and gār'hā being made here, as in every part of Oud'h), baniyās (dealers in grain), kunjars (sellers of tārī,—the fermented sap of the borassus flabelliformis), weavers, bird-catchers, pandits (learned brahmans and teachers), baids (Hindū physicians), hakīms (mūsalmān physicians), many mūsalmān menial servants, raīyats and ex-raīyats who have become day-labourers, the former occupation now being less profitable.

Handyā, a pargana transferred from Oud'h to the Company about 20 years ago, in exchange for an equivalent in the Go'ārich pargana, N. E. of Faizābād. Handyā included the great bend of the Ganges between Allāhābād and Mīrzāpūr, which was infamous for the frequent attacks there made on boats navigating

the river, and contained the fort of Lachāgar'hā, which was at one time the stronghold of some desperadoes: but the pargana itself was not remarked as more prolific of crime, than other parts of Oud'h.

Hayātnagar, a village S. E. of Sultānpūr. Population 100, of which half are mūsalmāns. Here is a kot (redoubt), with a faujdār and 50 sipāhīs.

Hindaur, a town in Partābgarh. Population 8,000, all hindūs except 10 or 20 mūsalmān cultivators.

Hinu'a, a village in Aldemau. Population 500 hindūs.

Jalāluddīnnagar, a town in Aldemau. Population 1,500, of whom 500 are mūsalmāns.

Jambo, a town in Salon, five miles E. of Résī. Population 7,000, of whom half are mūsalmāns and 400 are followers of the rāja, who resides in the fort.

Jāyis, a decaying city in Salon. Population 9,000, of whom three-fourths are mūsalmāns. It stands on the left bank of the Naiā naddī, which runs into the Saī, and contains many large brick houses built by the mūsalmāns, in former times. It has manufactures of cloth and metals.

Kādīpūr, a village in Aldemau, eight miles S. of Mubārakpūr. Population 1,000. It is a faujdār's post, and has two guns.

Kait'haulā, a town in Salon, two miles E. of Néwardīpūr. Population 8,000, all hindūs.

Kareihiyā-bāzār, a small village in Salon, one mile N. of Néwardīpūr. There are only 20 permanent inhabitants, but it is the resort of about 10,000 people on hāt days.

K'hirôn, a town in Bainswārā, fourteen miles E. of Ranjīt-pūruā. Population 5,000, of whom one-third are mūsalmāns.

Ko'ērīpūr, a village near Kasaipūr, (see Do'ārka) situated in a patch of British territory, surrounded by that of Oud'h.

Kolwār, a village in Sultānpūr, eight miles N. W. of the cantonment, and half a mile from the Gumtī. Population 1,000, of whom 100 are mūsalmāns. It is the residence of the rāja Isrībakhsh, the representative of an ancient hindū family.

Kolhuāgar, a village on the Ganges, in Bainswārā, three miles S. of Har'hā. Population 1,000, all hindūs.

Kunsā, a town in Bainswārā, eleven miles N. from Daundiak'hērā. Population 7,000, including 50 mūsalmāns.

Lālganj, a village in Ahlādganj. Population 400.

Lauchar, a village in Sultānpūr, four miles S. from the cantonment. Population 300, of whom half are Khanzādas (mūsalmāns), and half Bachgotīs (hindūs).

Lilhā, a town on the left bank of the Gumtī, two miles N. of Sat'hinī. Some dyers reside here, and between 10 and 20 baniyās, dealing chiefly in grain, and Bundelk'hand cotton.

Madanpūr, a village in Aldémau. Population 300, of whom 200 are mūsalmāns.

Mahbūbganj, a village in Aldémau. Population 1,000, of whom 200 are mūsalmāns.

Mahdara, a village in Aldémau. Population 400 hindūs.

Makrahā, a town in Aldémau, intersected by the Tons, S. of Aghāganj. Population 6,000, all hindūs and cultivators. A faujdār is posted here with two guns and a paltan; but only 500 men are present.

Manikpur, a decayed city in Ahlādganj, on the left bank of the Ganges, along which it extends upwards of a mile. Population 10,000, of whom half are mūsalmāns. There is a very extensive pakkā fort, resembling that of Allāhābād, but in ruins, on the bank of the river. It is the station of a faujdār, and a tuman of 20 or 25 men, and has no guns. The traders are money-changers, and dealers in grain, cloth and metal vessels. Rāja Hélā was sovereign of Mānikpūr, and of all the south of Oud'h as far as Sultānpūr, and built a large edifice called Shahābābād, which still stands on the N. W. of the city, sometimes gives its own name to the city, and is occupied by his descendant, now reduced to poverty, and subsisting on the produce

of a garden attached to the buildings and surrounded by a pakkā wall: it contains betel-nut trees, cocoanut trees which produce fruit, tār, orange, jāman and other fruit trees, which are perishing for want of care, the proprietor being too poor to maintain gardeners.

Manīyārpūr, a village in Sultānpūr. Population 1,000, of whom 300 are hindūs. There are two forts at this place.

Médnīganj, a town in Partābgarh. Population 20,000. It is a place of much trade.

Mé'opūr (the Meerpoor of the maps), a village in Aldémau, which belongs to the Do'ārkā zamīndār.

Mubārakpūr, a town in Aldémau, three miles E. of Tāndā, on the Dé'ohā. Population 3,000, of whom half are mūsalmān weavers.

Nagarānw, a town in Bainswārā, six miles S. of K'hirôn. Population 6,000, of whom 100 are mūsalmāns.

Nā'in, a town in Salon, three miles W. of Salon town. Population 10,000.

Naraul, a town in Ahlādganj, six miles S. W. of Rājapūr, and almost surrounded by the Company's territory. Population 6,000, almost all hindūs. Pillars of brick, from five to ten feet in height, or of stone five feet high divide the Oud'h and British dominions: and when the boundary is very crooked, it is known

to the zamīndārs, so that no disputes occur about its position.

Nasīrābād, a town in Salon, three miles S. W. of Jāyis. Population 3,000, of whom three-fourths are musalmāns.

Naugonā, a village in Sultānpūr, eleven miles from the cantonment, and one mile E. of Saraon. Population 500 hindūs.

Newardīpūr, a town in Salon. Population 3,000 hindūs, including about 100 bhāts, who are cultivators, but subsist in part by their peculiar vocation, which is to go about, in parties of two or three, to the houses of different persons and to sing their praises (kabit). Like other travellers, they go armed with sword, spear and katār, and are not on these occasions accompanied by any instrumental music. They are paid in money sometimes, but more generally in arms and clothes. There are also mūsalmān bhāts in this part of the country.

Odarhā, a town in Bainswārā, thirteen miles E. of Ranjīt-pūruā. Population 3,000, of whom 50 are mūsalmāns.

Pach'hiānw kī Débī, a village in Bainswārā. Population 1,000, including 50 mūsalmān cultivators and servants.

Pādshāhganj, a village in Sultānpūr, two miles S. S. W. of the cantonment. Population 300, of whom 100

are mūsalmāns. A faujdār resides in a square pakkā building; erected 20 years ago, by the chaklédār Ghulām Hussain.

Paiht'hihā, a village in Aldémaū. Population 400, of whom 100 are mūsalmāns.

Pālī, a large but decaying town near the northern boundary of Sultānpūr. Its population includes about one-tenth of mūsalmāns.

Pāparghāt, a deserted place, on the right bank of the Gumtī, in Sultānpūr, ten miles S. E. of the cantonment. Here Asaf ud Daulā projected the building of a new capital, and commenced a palace, on which 400 workmen were employed, three years, at a cost of 50,000 rupees. The kachā wall, surrounding the palace and a mosque attached, having been completed, the nawwāb went to inspect the progress of the work, when such a plague (marrī) broke out among his attendants, that he abandoned the place and returned to Lak'hnāu; after giving orders for the erection of a temple to Débī, which still remains within the enclosure, as well as the mosque and palace. The enclosure, or fort, covers 2,000 big'hās, half of this extent being occupied by the palace, which was never roofed in, and of which the walls are sixteen feet high. In Chait (March—April), about 4,000 people go to pay their devotions at the shrine of Débī, but remain there only one night, for fear of sickness. The insalubrity of the place still continues, although it did not exist before the building of the fort, and is attributed by the hindūs, as well as the original discomfiture of the nawwāb's projects, to the wrath of Débī. The dry

ditch round the fort, and the broken nature of the surrounding ground, with a small nālā to the west of it, may be the causes of the unhealthiness of the locality. Half a mile south of this is the post of a faujdār, who keeps the temple and mosque in repair.

Parómé (Perone of the maps), a village in Aldémau. Population 200, including two mūsalmān families. Here are the remains of a kot, which was formerly of great height, but which after a long siege was about 50 years ago taken by the chaklédār, when the walls were reduced to their present height. It is now occupied by fifteen sipāhīs.

Parsadīpūr, a town in Salon, two miles distant from the Saī. Population 4,000, almost all cultivators, and three-fourths mūsalmāns.

Partabgar'h or Bélhāg'hāt, a city two miles S. from the Saī. Population 10,000, of whom half are mūsalmāns and almost all cultivators, there being no manufactures. The place is surrounded with a decayed kachā wall, and on its west side there is a kachā citadel in a ruinous state, but inhabited by a faujdār, and having its gate protected by two guns. Until 1834, there was a cantonment for one of the Company's Native Infantry Regiments, with two guns, about three miles to the N. E. of the city, on the right bank of the Saī, and on one of the healthiest spots of the Gangetic plain. The situation is elevated, though free from kankar, and the soil sandy but productive, water being obtained at about thirty-three feet from the surface.

Paruā, a village in Aldémau, two miles east of Sāhganj, and on the right bank of the Tons. Population 500 hindūs.

Pīpar, a town in Partabgarh. Population 4,000 hindūs, a horde of thieves.

Pīrā nagar, a village in Salon, six miles N. E. from the town of the latter name, and on the Saī. Population 400, all cultivators, except a few weavers.

RAE BARELI or Rā'é Baraulī in Bainswārā is a decayed city with only 8,000 inhabitants, of whom 500 or 600 are mūsalmāns,—the population having dwindled from 50,000 within the last 25 years. It was formerly the seat of an extensive manufacture of cloth. Some shiwālas, but no mosques, are now built at this place; and many of its inhabitants, whose ancestors built the numerous ancient mosques, which it contains, are now sunk to the lowest degree of poverty. Here is a pakkā fort, in a state of disrepair, a mile in circumference, with a dry ditch, fifty feet wide, and twenty-five deep; walls eight feet thick, fifty feet high outside, and twenty-five feet inside; and twenty-four bastions mounted with four iron and brass six-pounders, which are occasionally withdrawn, when required by the chaklédār in the field. He visits Barélī at different seasons, and remains near it, in his tents, for twenty or thirty days at a time.

Rāg'ho kā pūruā, a village in Sultānpūr, on the right bank of the Gumtī, close to, and E. of Tārā.

Rāja ka bāzār, a village in Sultānpūr, on the Jaunpūr frontier.

Rāmnagar, a village in Aldémau. Population 400 hindūs.

Rāmpūr, a town in Aldémau, near Madanpūr, where much sugar is made. Population 1,000, of whom 300 are mūsalmāns.

Rāmpūr, a town in Salon, twelve miles N. of Manikpūr and E. of Salon town. Population 4,000, cultivators, of whom 1,000 are mūsalmāns. The zamīndār resides in a fort, and has 1,000 armed followers to keep the chaklédār in check.

Ranjit-purua, a city in Bainswārā, of which district it may be considered as the capital. Its inhabitants say that, in ancient times, it was like a little Lak'hnau; and it still contains a population of between 50,000 and 60,000, of whom one-third are mūsalmāns. Here are a kachā fort mounting a dozen guns, where the faujdār resides, also many old pakkā tāls (market places), and substantial new houses built by mahūjans and brahmans. Cutlery is its only manufacture. Two or three of the king's paltans are always stationed here.

Rēsī, a town in Salon. Population 6,000, of whom one-fourth are mūsalmāns.

Sahanjīpūr, a village in Aldémau. Population 300 hindūs.

Sāhganj or Sā'éganj, a fortified town in Pach'hamrāt, three miles S. W. of B'hadarsā, belonging to Bakhtāwar Sing'h, and the chief residence and stronghold of his full brother Darshan Sing'h, who is chaklédār of Bahraich, Khairābād, and half of Amondā, (the eastern half belonging to the Company), and maintains 3,000 armed followers of his own. The place has two kachā walls, with a wet ditch, six feet deep, between them. The circuit of the outer wall is nearly three miles; and it has twenty-four bastions mounting fourteen guns in all. Bakhtāwar Sing'h was a trooper in the 8th Light Cavalry, when only sixteen years of age; and being on furlough, and present at one of Saādat Alī's hunting parties, attracted the notice of the nawwab, who procured his discharge from the Company's service, and appointed him to the command of the shutr-sawārs or dromedary corps, a post which he still retains, and purchased for him the estate of Sāhganj, which now, after several augmentations of questionable origin, pays a revenue of 300,000 rupees. Darshan Sing'h gave his two daughters to Ghāzī ud Dīn Haidar, the first king of Oud'h, who took one of them in marriage (nikāh), and put the other into his haram. The walls of Sā'éganj were finished sixteen years ago, and the principal mansion about ten years ago; but there are in all sixteen (Bédī) great buildings devoted to the accommodation of the masters of the town. On its east side are a jangal and the river Tons, here called the Marhā or Bisohī, a confusion of names, which has probably originated in repeated changes of its channel. There was formerly a pakkā bridge across the river at this spot, but it was five years ago swept away, by an

inundation, and is now in course of being rebuilt with five arches of solid masonry,—probably the only work of the kind that is in progress in all Oud'h, lying in no great thoroughfare, and merely intended for the convenience of one zamīndār. In the fort, there are two squares formed of pakkā houses. The outer rampart is thirty-three feet high, and forty feet thick, and is mounted with ten of the guns, the remaining four being disposed at the gate of the palace, inside the fort. Both walls are thatched during the rains, to defend them from injury. Ten of the guns, it is said, were plundered from Gaurā in Bainswārā, and four purchased at a sale of condemned stores at Allāhābād, and afterwards "repaired" in Oud'h. Some sculptors from other parts of India are employed in decorating the palace, their materials being brought from the ruins of Faizābād, and the quarries of Mīrzāpūr; and glazed windows are introduced into the structure. Two of the buildings are designed as imitations of European architecture; and, in short, out of Lak'hnau, these are the handsomest structures now erecting in Oud'h. Above ten laks of rupees have already been expended on the buildings and fortifications. The principal residence of Bakhtāwar Sing'h is Bhojpūr, on the right bank of the Ganges below Baksar, a locality which was the original residence of his family, and which is carefully eschewed by all travellers on that river. One of his recent acquisitions is the estate of Bābū Bariyār Sing'h, who was deprived of its possession by Ghāzī ud Dīn Haidar, and ultimately obliged to accept, about seven years ago, 50,000 rupees for his right to the property: he died in 1836, and his son Jai Dat Sing'h is by Darshan Sing'h allowed a pension of 500 rupees a month, and was for a few months permitted to occupy

his own fort at Bhīt'hī, nine miles E. of Sahganj, but was then driven out of it by Harpāl Sing'h, one of the robber confederacy, who now holds possession of the fort. On this property, and five miles S. E. of Faizābād, has lately been erected a town, which already numbers among its inhabitants several mahājans of considerable property, and which is named Darshānganj, after its founder. The rack-rent system of the brothers is rapidly verging to a raiyatwārī settlement; the situations of the zamīndārs being made so uncomfortable, that instead of bringing up their sons to succeed themselves in the management of their present farms, they are obliged to send them into the Company's, and other military services: in many places the rate of assessment has been raised, from one to three rupees, within the past six years. Darshan Sing'h had purchased at the Collector's sale an estate called Béluā, in the Gorak'hpūr district, and about three miles from the Dé'ohā, opposite to Jalāluddīnnagar, for which property he paid 50,000 rupees, and to which he made his escape in 1836, when, in consequence of some disputed accounts, the king, after imprisoning Bakhtāwar Sing'h at Lak'hnau, sent twelve sawārs (horsemen) to seize his brother. Bakhtāwar Sing'h is now about fifty years of age, and Darshan Sing'h above thirty.

Sahjadpūr, a town in Aldémau. Population 3,000, of whom two-thirds are mūsalmāns, and a large proportion weavers.

Salon, the name of a chaklā, pargana, and capital town. The rural population of the pargana are chiefly ch'hatrīs; but in the town, these are mixed with mūsalmāns. The original proprietors of the town were

Kānhpūriyā Rājpūts, who betook themselves to their estates in Salon Khāss, on being displaced from the town, and its attached lands, by the Nawwāb Asaf ud Daulā, who made a grant of them, in jāgīr, to a fakīr named Mīyān Pīr Attā, for the perpetual support of a religious eleëmosynary establishment. The present head of the institution is Miyān Pīr Usrū, grandson of the first Miyān. He also is called a fakīr, though the mālik (proprietor) of Salon, and is said to expend only 100 rupees a month on his personal wants, although he keeps an elephant and horse, allotting the [illegible] of his revenue, which is 30,000 rupees a year, to the entertainment of bairāgīs, and fakīrs, (hindū, and muslim itinerant mendicants), without distinction of religion. They come from all parts of Oud'h, and make each a short stay at Salon, there being generally about 100 of them in the town at one time. The miyān spends his time in attending to their wants, and in receiving visitors, hindū and musalmān, from all quarters of the province: when the chaklédār comes to Salon, he makes an offering of a few hundred rupees to the miyān. Population 4,000, of whom 1,000 are hindū cultivators, (brahmans, murais and kāchīs), and 3,000 mūsalmāns: among these are included 300 of the king's troops quartered there. In the town are many brick houses built by the ejected Kān'hpūriyās; and on its south side, and close to it, is a small mud fort mounting two nine-pounders, (field-pieces), and occupied by a faujdār with fifty men, who are generally relieved once a month. There is no other religious establishment in the chaklas of Salon or Partābgar'h.

Sanéhī, a town in Salon, six miles N. W. of Salon town. Population 6,000 cultivators, of whom half are mūsalmāns.

Sārangpūr, a town in Aldémau, nine miles S. of Tāndā. Population 9,000 hindūs, the most renowned thieves in this part of Oud'h. No faujdār is stationed here.

Saṛāon, a village in Sultānpūr, half a mile N. of Bābū kā pūruā. Population 300 ch'hatrīs.

Sarendī, a town in Bainswārā, seventeen miles E. of Daundiāk'hèrā. Population 6,000, of whom 100 are mūsalmāns.

Saungī, a town in Partābgar'h, three miles W. of Pīpar. Population 4,000, all ch'hatrīs and cultivators.

Simrauṭā, a town in Salon belonging to the Tiloin family. Population 8,000.

Sisrī, a town in Bainswārā and estate, purchased from the P'hāṭ'haks, by the late chaklédār Imrit Lāl, who bestowed much expense on the repairs of its numerous buildings. The estates held in his own name are assessed at 132,000 rupees, which sum constitutes only six-tenths of what he levies from the raīyats.

Ṣujānpūr kā kattrā. See Médnīganj.

Sultānpūr, the name of a chaklā, pargana, town, and cantonment of the new Oud'h Auxiliary Force. In times within the reach of tradition, the pargana of Sultānpūr was an immense jangal, giving shelter to tigers, and sometimes to wild elephants. The town of Sultānpūr was then the capital of the B'hars, a tribe of low caste now extinct, whose possessions extended to Allāhābād, Banāras, Faizābād, and to within thirty miles of Lak'hnau. The capital, then named Kosb'hāwanpūr, was eight miles in circumference, and was surrounded by a wall and bastions. It fell an easy prey to the first muhammadan invader, who is known to the present inhabitants by the name of the Sultān Bādshāh, (probably Kai Kūbād of the Ghaurī dynasty), who successfully employed the common stratagem, with improvements, of sending as an acceptable present to the B'hars, 500 dolīs (litters) laden with taulā, the fermented juice of the flower of the mahuā tree, but containing also the arms of the dolī bearers, who were picked soldiers. The garrison, who were all B'hars, not a brahman or ch'hatrī being within the city, soon became intoxicated, and were cut to pieces by the disguised muslims and their confederates, whom they admitted through the gates: the whole tribe was within a short time extirpated. The city and its walls were burnt, and razed to the ground; and a new city was built on part of the site, to which the conqueror gave his own title for a name. The only supposed remains of the B'har city, now extant, are two brick wells at the south verge of the present town, and about a mile from the river, which still contain water, and a rising ground (dīh), called Maj'hārgānw, in the middle of the town, consisting of

broken bricks, the remnants of the palace of the Bhar sovereigns. On the summit of the dīh is a partially ruined fort, built by the "Sultān Bādshāh," and containing houses, which are now occupied by the faujdār and his followers: there is also a mosque built by the Sultān, within the town and N. W. of the fort. There are two or three smaller mosques built by Saiyads, who are chaud'harīs of the pargana, and have salaries, varying from 100 to 500 rupees a month, besides rent-free lands, for keeping the revenue accounts of the pargana. The town, having no manufacture nor trade, is in a decayed state, and contains only 1,500 inhabitants, chiefly sipāhīs and personal followers of the chaud'harīs, with a few cultivators; and of this population 1,000 are mūsalmāns. It contains many old brick dwelling houses, and a few new ones, among others a large one now building by one of the chaud'harīs, Muhammad Alī, who was also the vakīl or envoy of the Lak'hnau darbār, "near" the commandant of the Company's adjoining cantonment. His salary as chaud'harī is 100 rupees per mensem; but he receives a bhènt (fee) of one or two rupees from many of the zamīndārs, and possesses villages paying about 20,000 rupees of revenue. He and his father have successively been in office about 50 years.

Sūrajpūr, a town in Bainswārā, three miles up the Ganges from Daundiāk'hèrā. Population 2,000.

Tāndā, a town in Aldémau. Population 6,000, of whom 4,000 are mūsalmāns, chiefly weavers, this being the seat of the largest manufactories of cloth, in Oud'h. A faujdār with 100 men and two guns are stationed here.

Tandaulī, a town in Aldémau, five miles N. W. of Madahpūr, and eight miles W. of Tāndā, garrisoned by 500 men with two guns. Population reduced to 3,000, being only one-half of what it was before the recent affrays with the chaklédār.

Tang'han, a town in Bainswārā, nine miles W. of Salon. Population 8,000 hindūs.

Tārā kā pūruā, a village in Sultanpūr, ten miles N. of the cantonment. Population 200 hindūs.

Térhā, a town in Bainswārā, eight miles S. E. of Harhā. Population 6,000, including 100 mūsalmāns.

T'haurī, a village in Sultānpūr. Population 400, all ch'hatrīs of the B'hālé-Sultan tribe.

Tiloī, a town in Salon, the residence of the Tiloī rāja. Population 10,000, of whom one-third are mūsalmāns.

Unchgānw, a village in Aldémau, S. E. of B'hadarsa. Population 400 hindūs. A faujdār is here stationed, in a kot garrisoned by 100 matchlockmen.

CHAPTER XII.—CHARACTER, CONDITION, MANNERS AND CUSTOMS OF THE PEOPLE.

SECTION I.—CHARACTER.

Many of the foregoing details, though they may seem foreign to the subject of medical topography, will, by every one who admits the paramount influence of social institutions in moulding the character of a people, be considered as essential materials for a general estimate of their moral and intellectual qualities, and capabilities. Keeping then in view the nearly absolute privation of the principle of government, in its protective and judicial functions, throughout the provinces of Oud'h, and the scope, unbounded save by the courageous resistance of the individuals aggressed, and the moderation of the aggressing party, thus given to the exercise of cupidity, personal dislike, envy, vindictiveness, and all the worst passions of human nature, —the limited amount of crime attributable to private and individual motive, that occurs in this country, must be considered as highly creditable to the natural humanity, love of justice, and forbearance of its inhabitants. That rapine, burnings and murder accompany the circuits of its revenue officers, and the predatory expeditions of the chieftains, who rule the eastern and wilder districts, is the misfortune, not the fault of the people, and the inevitable result of that mal-administration, which permits the accumulation of irresponsible power in the hands of unworthy persons who, as private

individuals, might prove harmless members of the community, but in whose unprepared and undisciplined minds the possession of unlimited power has produced its well-known and barbarizing effects.

SECTION 2.—TRIBES AND INTERMARRIAGES.

Bainswārā, being the largest, most populous and most orderly division of South Oud'h, affords a fair example of the national character, when undebased by frequent hostile collisions with either the officers of government or marauding zamīndārs. Frequent mention has been made of the commercial spirit and other good qualities of the inhabitants of this district, which may give some interest to the following slight sketch of their history and present state.

The founder of the Bains tribe of Rājpūts is traditionally said to have been Tirlog Chand, who came from Ujain when Mālwa was governed by Vikramaditya, or about the commencement of the Christian era. He became the son-in-law of Gautam the rāja of Bainswārā, and at the death of that monarch succeeded him in the government of the kingdom, (which was then co-extensive with the limits of the present chaklā,) and became the progenitor of a large portion of the existing population. The other descendants of Gautam formed a tribe by themselves, and adopted his name as their general designation. Few of them are now to be found in Bainswārā,—no more than one or two families in each large town,—the bulk of the tribe having emigrated to the Do'āb; and they are generally in the condition of raīyats, but still call

themselves Rājpūts, and are to be found in the ranks of the Company's army.

The people of Bainswārā have a tradition, that before their own country was occupied by the Rājpūts from Rājwārā, and when it was a jangal inhabited by low-caste tribes now extinct, Kanauj was the great and flourishing metropolis of the Rājpūt sovereigns, Alhā, and Udal, whose names still form the Rājpūt's battle-cry, and who conquered Hindūstān, and Bengal, as far as D'hākā. They had many brahman subjects at Kanauj, who however attained to no power in the state, nor acquired the possession of lands; and some of whom, migrating into Bainswārā after the accession of Tirlog Chand, were the first of their caste who had been seen in the country. They now outnumber the Rājpūts, not only in Bainswārā, but throughout the kingdom, and are divided into the following *genera*, and *species*:—

The highest sub-caste or genus of Brahmans is the Misir, which is divided into these species, the Mad'hbanī taking precedence of all the others:—

Mad'hbānī	Markarā
Champāran	Jīginā
Patlāl	P'harīainyā
Ratanwālā	Péparā
Bahdol	Hatèroā
Matoī	Hat'hiyāparās
Katériā	Sugautī
Nagar	K'hètā
Paiāsī	Grāmbāsī

Gānā
Teuntā
Kārīdīhā
Marjanī
Gurhā
Birhā
K'hausī
Keutī
Baisī
Bhab'haiā

The Shukul sub-caste follows the Misir, and is thus divided, the Kak'haichk'hor taking precedence of the other species :—

Kāk'haichk'hor
Māmk'hor
Tipthī
Bhérī
Bakarūā
Kanjahī
Kandail
Malèn
M'hauliyār
Karbahiyā
Chāndā
Garag
Gautam
Sérāpār

Next follows the Tiwārī sub-caste thus divided, the Lonāk'hār being the first species in rank :—

Lonāk'hār
Lonāpār
Munjaunā
Mangrāīch
J'hūnriyā
Sohgaurā
Tārā
Gorak'hpūriyā
Daurūā
Penrī
Sirjam
D'hatūrā
Panaulī
Nandaulī
Budhiyābārī
Gūraulī
Jogiyā
Dichit
Sonaurā
Agorī
B'hārgo
Bakiyā
Kukurgarīā

Then follow the Dūbé genus, headed by the Kanchanī:—

Kanchanī	Lat'hīāhī
Sinj'hwā	Gurdwān
Bèloā	Met'hībér
Pāroā	Barhampūr
Keraiyā	Singiloā
Bargaiṇyā	Kuchaloā
Panchanī	Munjaloā

Next come the Pātak (properly P'hāṭ'hak) genus, of whom the first in rank is the Sonaurā, and the Pāṇḍé genus, which is thus arranged:—

Tirp'halā	Pichaurā
Joroā	Iṇṭiyā
Malaiṇyā	Inṭār
Toraiā	Bèshtaul
Nākchaurī	Chārpāṇḍ
Parsīhā	Silā
Sāhnkòl	Ad'hurj
Barhariyā	

Next are the Upad'hyā sub-caste:—

Haraiṇyā	Jait'hiyā
De'oraiṇyā	Dahèṇr
K'horiyā	

Then come the Chaube sub-caste:—

Naipūrā	Chauk'har
Hargarī	

And a number of inferior genera, each consisting of one species only: these are the

Samdariyā	Kauhalī
Tirgonait	K'hajurī
B'haurhā	Misirmau
Kabisā	Paihtiyā
Keotī	Masonr
Chandrautā	Bijarā
Kusumb'hiyā	Ausnaurā, &c. &c.
Bisohiyā	

A Pandé (masc.) cannot marry a Pandin (fem.), nor in general can any brahman intermarry with a brahmanī of his own *genus*; and the undermentioned six classes of brahmans are restricted in their matrimonial alliances to each other's families:—

1st. Kanauj kā Misir including Henikar Parsū and Gopnāt'h

2dly. Murādābād kā Misir, including Mājgānw Ankin and Sothīānw

3dly. Bājpeī Nak'hlau kā

4thly. Pāndé Gégāson kā

5thly. Pāndé K'hor kā

6thly. Shukul Bālā-Ch'hange and Awast'hī; and Teorāsī Parbhākar kā.

Among these families no marriage can take place, without an expenditure of 700 rupees; of which 100 are laid out in gold and silver ornaments for the bride; fifty for culinary vessels; fifty for clothes; 100 rupees

to be given to the boy, who is to be married, by the head of his bride's family; 101 presented by the same person to the boy's father, at the termination of the latter's visit of four days; at the marriage, 150 rupees are distributed to the relations of the boy, who accompany him, four rupees to each person; and the remainder is expended in bread, g'hī, dāl, sugar, &c. to supply a feast which continues five days. No other class of persons is *obliged* to incur such an expense in getting a daughter married; but the sums disbursed by both brahmans, and Rājpūts, are proportioned to their means: thus Kesrī Sing'h of Banthar, whose assessment is 150,000 rupees, paid with his daughter 42,000 rupees, besides an elephant, six horses from the Hardwār fair, which cost from 500 to 1,000 rupees each, and other valuable property; and all classes expend much money on marriages, thus frequently involving themselves in debt, for two or three years.

When a Rājpūt, whose caste is as four *pasérīs*, marries his daughter into a family, whose caste is as a *mān*, he may be required to pay 1,000 or 2,000 rupees in consideration of the superior weight of the bridegroom's family. A proposal of marriage always comes from the girl's father, never from the boy's; and in strict observance of the rules of caste, in liberality, purity, and delicacy, the people of Bainswārā claim pre-eminence over all other hindūs!

The ch'hatrī caste, including Rājpūts, &c. is like that of the brahmans divided into numerous tribes, which, however, differ in name only, and all intermarry without restriction of family. The country between the Sarju, and Ganges, was formerly inhabited

by a ch'hatrī tribe called Bachgotīs, descended from the Chauhāns of Mainpūrī, and were succeeded in its possession by the present predominant tribe, the Rājkumārs, from whom the Rajwārs of Partābgarh are an offset, 400 families directly descended from the original Chauhāns, and calling themselves by that name, inhabit the town of Mainmaj'hwār, which is about ten miles N. of Sultānpūr: 565 families of them live at Kusmhāon, fifteen miles N. of Sultānpūr, and smaller numbers of them are distributed among the neighbouring villages: their character is generally held in high estimation. Another ch'hatrī tribe, the Chandauriā, is noted for the beauty of their females, and reside chiefly at Chandaur, just below Pāndépūr on the Gumtī, and in the surrounding villages. The remaining ch'hatrī tribes of the Oud'h reserved dominions are the

Bains	Garbansī
B'hālé Sultān	Kalhans
Kan'hpūriā	Sarnét
Band'halgotī	Ujjain
Durgbans	Kaunsik
Rāt'hūr	Bisén
Hārā	Monas
Rānā	Dichit
Bad'horiā	Gautam
Sangér	Panwār
Kachwā	Sulank'hī
Sūrjbans	Janwār
Sombansī	Banāpdar
Chandarbans	Bag'hél.
Ragbansī	

In the British district of Azīmgar'h there are found in addition to many of these, the undermentioned ch'hatrī tribes :—

Palwār	Rautār and
Barwār	Banwār;

and, in the Gorak'hpūr district, the Karchaliā tribe.

The whole of these tribes intermarry with each other, and the distinctions between them are nominal only. Many of them are dispersed through the Jaunpūr, and Allāhābād districts.

Wealthy zamīndārs are in the habit of making small gifts of rent-free land to brahmans, sufficient to ensure them the necessaries of life, which cost them little, as they are restricted by the rules of their caste from the use of animal food, except fish, which most of them eat until they are ten, a few until they are twenty years of age, and a still smaller number during the whole of their lives. It has already been stated that brahman zamīndārs do not cultivate the ground with their own hands, but employ field-labourers. They are usually found to be kind and indulgent masters, and ready to assist their dependants with small pecuniary advances, particularly at the celebration of marriages. The expense incurred on such occasions sometimes does not exceed ten or twenty rupees, and is bestowed on feasting, the purchase of clothes and ornaments, and presents to the bridegroom's father, and to the officiating pandit, who conducts the ceremonial of the marriage, and receives one or two rupees from the poorer, and ten rupees from the wealthier classes. Of

these pandits one or two are to be found in every village. It is part of the pandit's duty to accompany the barat or marriage procession. This consists of the bridegroom's friends and a set of dancing women, and, on the third day of the ceremony, accompanies the bridegroom to the bride's house, where the party remains three days. The bridegroom is carried in a pālkī, made and sold for five or seven rupees, at every place, where there is a good carpenter, but which is by the poorer classes generally borrowed for the occasion from some brahman or ch'hatrī. The whole ceremony, or rather rejoicing, (shādī) occupies seven or eight days, and the expense is equally divided between the fathers of the bride and bridegroom. The poorest zamīndār spends not less than a hundred rupees on such an occasion, and the wealthier classes sometimes as much as twenty thousand rupees. The ceremony is performed when the parties chiefly concerned are about thirteen years of age, sometimes later, and never until they are past the age of nine. Cohabitation commences at fourteen, and there is then a repetition of the same merry-making, but at half the expense. As all the relatives of the families attend on both occasions, the concourse of people frequently attracts a number of petty traffickers, who form a sort of mélā.

SECTION. 3.—AMUSEMENTS.

In the western and less misgoverned districts of Oud'h, every night in Phāgun (February—March), the holy month of the hindūs, is occupied by a continued series of nāches, (dances), performed in every town and village by four or five kasbīs, (prostitutes), to whom

the zamīndār assigns small portions of land in consideration of their performing this service, (which during the last five days of the month continues night and day), on the platform (chabūtra) attached to his house: it is lighted up with lamps, (chirāgh) and torches (mashāl), and occupied by 300 or 400 spectators at a time, if situated in one of the larger towns. The dancing is viewed from a concealed spot by the females of the family, each of whom sends the dancers ten or twenty rupees, when the season terminates. The dances are accompanied by kalāmats, and b'hānrs (musicians), who also have lands assigned to them, and who play on the sitār, sārangī, mirdang, d'hol, k'hanjarī, manjīrā, and nafīrī. This is the practice even in the moral districts of Bainswārā, and Salon, where prostitution is unknown, except in the larger towns of the former, such as Rā'é Barélī, Ranjīt-pūruā, Dālāmau, and Harhā, and in the mūsalmān towns and villages of Salon, where exclusively the kasbīs have their permanent abodes, their society being attended with loss of caste to the hindū rural population. The children of the kasbīs are, if females, brought up to the employment of their mothers; and, if males, they become musicians or cultivators of the soil.

The hindū mummery of the Rām Līlā, with its gigantic and grotesque figures filled with fireworks, and its masquers, is celebrated in many different parts of the country, during the month of Ko'ār (September—October), and daily attracts spectators to the number of 50,000 and upwards, who return to their homes at night. It lasts ten days, during which charity is distributed by brahmans, and ch'hatrīs, to all comers.

Under the head "Newardīpūr" in Chap. XI., some notice has been taken of the b'hāts of Oud'h. Those, who visit Bainswārā proper, all come from Asanī, a town of 5,000 inhabitants, situated on the right bank of the Ganges, east of Fattehpūr, in the British territory, where they hold rent-free lands guaranteed by an imperial grant engraved on a copper plate. When they visit Oud'h, they are well rewarded with money, elephants, horses, and rent-free lands, the management of which last species of property they make over to some trustworthy neighbouring zamīndār.

In every town and village, there is an annual athletic display called the Guruī. It is held on the fifth day of P'hāgun, (about the middle of February), and lasts from four in the afternoon till dark. The exercises are wrestling, single-stick, and sword-playing; and it speaks highly for the good humour and temper of the combatants, that quarrels never, and accidents rarely occur. The oldest men engage in the exercises at the festival; and throughout the year, when the work of the day is done, they employ themselves in instructing the young men of the village, and preparing them for the next Guruī. This amusement is sometimes allowed to the sipāhīs in British cantonments; but I have seen it interdicted, in consequence of an awkward cut inflicted by a raw recruit. After their morning ablutions, and when not on duty, the sipāhīs always use the mugdās,—short heavy clubs for exercising the muscles of the fore-arm, arm and shoulder. Some of them use the léjam,—a heavy iron bow, having, instead of bow-string, a clumsy iron chain, to which several miniature iron cymbals are attached, and which make a prodigi-

ous clatter, when the bow is alternately bent and relaxed, being, (without an arrow), successively pointed in every possible direction by the athlete. The lējam weighs four paséris, and costs two or two and half rupees, or three for a heavier one; but the léjam and archery are practised more in the west of India, and the art of throwing the spear in Bundélk'hand, than in Oud'h.

In the eastern districts, where no man can stir abroad without his weapon, no amusements are ventured upon by the villagers, while there is any fear of open hostility from, or sudden surprise by their enemies. But at other times they indulge in the common amusements, and exercises called kushtī, chapkīdānd, gatkāp'harī, bank, bichhuā, &c. and sword-playing.

SECTION 4.—MERCENARIES.

It is well known that Oud'h is the great nursery for the armies of British India, and that it derives much of its revenues from the savings of the sipāhīs, who frequently spend only two rupees a month on their personal wants, and remit the remaining five rupees to their families. The Haidarābād, Nāgpūr, Go'āliyār, and Lahaur services also derive many recruits from Oud'h. Commercial enterprise, as has already been observed, finds more votaries among the acute and industrious Bainswārīs; while the Salonīs prefer military service, and especially since 1824 when a large augmentation of the Company's army took place, enlist in great numbers, and thus relieve the country from the overgrowth of its agricultural population.

The country south of Faizābād, also, has of late years supplied many recruits; the young men now finding agriculture a precarious means of subsistence. This drain on the flower of the population is sensibly felt; there being in many parts of Oud'h, particularly between Sultānpūr and the capital, not ten matchlocks, where formerly three hundred could be mustered. In the most southerly chaklās, however, of Salon, Partābgarh and Ahlādganj, the population and number of villages are increasing rapidly.

SECTION 5.—SLAVERY.

It may here be noticed that slavery is unknown in Oud'h, with the exception of the instance of fifty or sixty Sīdīs (Africans) possessed by the king, and of an equal number of them, who are the property of the minister: they are ghulāms, and receive no pay.

SECTION 6.—HONOUR.

As in some degree illustrative of the scope occasionally given to this principle, I may here mention an occurrence, which took place under my own observation.

Bandhū'ā-Hasnpūr, a village five miles west from the cantonment of Sultānpūr, is the residence of a grandee named Husain Alī, surnamed the Khanzāda, and styled raja, though a Muhammadan. He is indeed by the surrounding population considered the greatest of all rājas, and supposed to possess the power of investing any persons with that title, (for a consideration),

by touching their heads with a ring, which he wears on the left great toe. He is the descendant of the ancient rājas of Banaud'hā, (an obsolete territorial division, extending from the Gumtī near Isaulī to the G'hāgrā,) the last of whom gave his daughter in marriage to Gauri Bādshāh, the mūsalmān invader of Oud'h, (probably Kutb-ud-Dīn Ghaurī, who subdued Oud'h about A. D. 1205); and himself ate with the Bādshāh, and thus became a mūsalmān, but retained the hindū title of rāja, which he has transmitted to his descendants.

Husain Alī was, in 1836, when the circumstance referred to occurred, about twenty-five years of age, and is an extensive zamīndār, holding much of the land, which lies between his residence and Jagdīspūr. It being known, that his mother, who resided at Bandhū'ā, a fort lying about a mile south from his residence, Hasnpūr, cohabited with a neighbouring zamīndār named Sher Alī, and the father of her son-in-law, Husain Alī resolved to put her to death, and one night attempted to execute his intention by setting fire to her residence, which he had surrounded with his armed followers. In the smoke and confusion she escaped, almost naked, with her daughter and another female relative, through an unguarded breach in the wall of the fort, and fled on foot to the cantonment of Sultānpūr, as the nearest place of safety. Neutrality in all private quarrels being deemed essential to the security of the British cantonments in Oud'h, she was at first refused admission within the boundary pillars, but was ultimately smuggled into the regimental bāzār, whence she was on the point of being ejected, and would have been murdered by her son, had not Sher Alī opportunely come up with 300 matchlockmen, and carried her off.

Husain Alī subsequently made another attempt on her life, and got near enough to hack her pālkī with his sword; but she again escaped, and is now in a fort near Sikraurā with Sher Alī, who abandoned his kôt (small fort) Jaisingpūr, twelve miles N. E. of Sultānpūr, with his villages, to Husain Alī, who was expected to take possession of them, at the expiration of the financial year, (20th June, 1837.)

SECTION 7.—EMIGRATION.

Having made frequent enquiries regarding the obstacles to emigration, I was always answered that the people are perfectly aware of the easy terms, on which they could obtain the use of land from the European grantees in the Gorak'hpūr district, but that a general idea, at one time not groundless, prevailed, that the newly reclaimed country was unhealthy. The low-caste tribes frequently remove thirty or forty miles beyond the Oud'h frontier; but all classes, especially the higher, object to emigration, on account of the difficulty, which it occasions in keeping up their connexion and forming marriages with their compatriots,—all beyond Oud'h being regarded as "a foreign country."

SECTION 8.—DWELLINGS.

The dwelling houses of Bainswārā are generally built of unburnt bricks, or of layers of clay three feet in breadth, and one in height, each layer being allowed to dry before the next is laid on. The roofs are frequently made of squared beams, placed a foot apart

and covered above with planks placed crossways, over which are laid mats and a covering of wet clay, well rammed down, and a foot and a half in thickness. The walls are carried up to six or seven feet above the upper surface of the roof, to afford a concealed place of recreation for the females of the family. During the rains, there is a slight bamboo and grass roof, placed on the tops of the walls only, to prevent the rain from insinuating itself, at the angle between the roof and wall, and thus causing a leak. These roofs never crack in dry weather, nor leak during rain, and may last 100 years, never being attacked by white ants or other insects. Around houses of this description, which are sometimes built of such an extent as to cost 3,000 rupees, there are verandahs covered with pent roofs of tiles or of grass. For out-houses, pent roofs of tiles or grass are used. The beams are left uncovered with any ceiling on their under surfaces. The floors are of earth well beaten down, and nicely smoothed, and are bare, with the exception of a few mats laid down, on each of which two or three people can sit: but during the presence of visitors, they are covered with a shatranjī, (stout cotton carpet), or with a white cloth: on great occasions, several of these are borrowed from neighbours. The furniture consists of chārpā'es, (dwarf bedsteads), brass vessels, arms, and agricultural implements.

In front of almost every house, there is a chabūtra, (a raised platform made of earth), which has a tiled or thatched roof supported by posts or by earthen pillars, and the floor of which, on the occasion of nāches or other assemblages, is covered with mats. All zamīndārs have, on each side of the principal door

of their houses, a wooden divan, about twelve feet long, three feet broad, and twenty inches high, capable of accommodating about ten men, where the people assemble in the evenings to have a chat, for an hour or so.

The houses of the poorest classes have earthen walls, thatched roofs, and hurdles instead of doors.

The finest house, that has recently been built out of Lak'hnau, is the residence of Bakhtāwar Singh, and Darshan Sing'h at Sahganj (q. v. in Chapter XI.)

SECTION 9.—FUEL.

Where jangal is abundant, wood is generally used for fuel ; but cow-dung makes an excellent substitute in other situations, giving out a strong steady heat : it is collected, dried and stored in the dry weather, as a provision against the rains.

SECTION 10.—CLEANLINESS.

This object is generally attended to, by the town and village population of Oud'h ; who, however, impute a neglect of it to the inhabitants of cities. Throughout Bainswārā, the towns are kept clean by the exclusion of the lower castes,—the chamār, (currier), korī, (weaver), pāsī, (spirit dealer), halalkhor, (sweeper), kunbī or kunwī, (ahīr or go'ālā, the cowherds), who, except the ahīrs, are very slovenly in their habits, and who are therefore compelled to live by themselves, a quarter of a mile out of each town, the victims of itch

and other cutaneous disorders, but not otherwise incommoded by their dirty habits, which the better classes are aware would speedily cause disease among *them*.

SECTION 11.—MENDICITY.

There is in Bainswārā no public or permanent provision for the relief of the poor: but all persons, who have the means, are in the regular habit of almsgiving, either in money or in grain; and, on particular occasions, at tīrat'hs (religious pilgrimages) especially, individuals give largesses sometimes amounting to 100,000 rupees. Within the last sixteen years, since the country has become impoverished by the deficiency of the harvests, there has been a great increase in the number of itinerant beggars, 100 being now found in a town of 5,000 inhabitants, where formerly only one or two could be seen. About fifty years ago, there was a famine, during which wheat was sold at five sers for a rupee, and some hundreds of thousands of people died; but since then, if we except the dearth of 1837, the death of individuals from actual want of food is a thing unheard of. In Salon also, there are but one or two fakīrs to be seen in each large town, and very few common beggars. Under the head "Salon" in Chap. XI. will be found an account of the eleëmosynary institution established in that town. There is another institution of the same kind at B'hadarsā in Pachhamrāt, endowed by Asaf-ud-Daulā with lands yielding 15,000 rupees annually, which sum is distributed indiscriminately among fakīrs, and bairāgīs, (musalmān, and hindū religious mendicants), who, as

well as common beggars, are rather numerous in the vicinity of Faizābād: a saīyad is charged with the care of the establishment. There is one, at Band'hu'ā, endowed by the Hasnpūr rāja with an income of 8,000 rupees, and in the city of Awad'h, a large establishment called Hanumāngarhī, which has a revenue of about 50,000 rupees. It was instituted by Shujā-ud-Daulā, and has continued in a flourishing condition up to the present time, unmolested by chaklédār or zamīndār. The building is about a mile from the river, and is kept in excellent repair. No mūsalmān is permitted to enter its walls, and the revenues are absorbed by about 500 resident and itinerant bairāgīs, and hindū mendicants of all descriptions. The bairāgīs, under the authority of their mālik or abbot, Jānkī Parshād, manage the estates themselves, levying a moderate rent, of one or two rupees per big'hā, which has never been augmented. The city of Awad'h contains also the similar establishments here named :—Sugrimkilla endowed with only 100 big'hās, but accommodating 100 resident bairāgīs, who frequently marry, while the itinerant bairāgīs, (sometimes, but improperly called fakīrs) do not marry :—Rām Parshād kā k'hārā, occupied by 200 or 250 bairāgīs,—revenue about 25,000 rupees:—Bidiyā kund occupied by 200 bairāgīs, and having a revenue of 10,000 rupees. There are a few more establishments of the same kind spread through the country, and much charity is distributed by the brahmans out of the small allotments of land granted to them, for this purpose, by the zamīndārs. Many wounded and disabled persons are seen; but these are generally ch'hatrīs, and are maintained by their own families. There are also many blind persons seen on

the roads: the poor, who are attacked by ophthalmia, are not attended to by the baids or hakīms, and blindness often follows the disease.

CHAPTER XIII.—RELIGION, EDUCATION, LITERATURE, SCIENCE AND ART.

After six centuries of subjection to Muhammadan rule, the great bulk of the population of Oud'h adhere to the hindū religion. The proselytising zeal of the Muslims has indeed long since passed away; and they have, like the Christian church in Italy, finished by intermingling with many innate corruptions of their peculiar creed, not a few of the superstitions of their Pagan subjects; who seem not unwilling, in return, to adopt some of the religious observances of their victors, particularly such as minister to their love of sight-seeing, and holiday-making. The far-famed Maulavī, whose followers adopted his title for that of their sect, and who excited a petty religious war in Bengal, endeavoured when at Lak'hnau, in 1832, to effect a reform in the externals, and a revival of the ancient spirit, of the religion of the prophet: but the disturbances occasioned by his preaching induced the darbār to silence him. In the course of the succeeding year, he sent missionaries into Salon to effect the same purposes among the numerous Muhammadan population of that district: but the zamīndārs dismissed them, requesting them to inform the Maulavī, that it was

their intention to follow the example of their fathers before them, in carrying tāzīas (tinsel shrines) at the muharram, and in relieving and aiding the poor, the lame and the blind; and the Miyān of Salon sent him a message to the same purport. The religious excitability, therefore, of the Muslims of Oud'h seems to range lower, than that of their co-religionists in Rohilk'hand, in the Haidarābād states, or even in Bengal.

The education of the rising Hindū generation is almost exclusively in the hands of the pandits, (learned brahmans), who are generally maintained by the gift of rent-free lands, rarely exceeding 100 rupees in annual value, from the zamīndārs, and who therefore not only make no charge for educating their pupils, but sometimes clothe, and feed them, at their own expense. When a kāyat'h (writer) is employed as an assistant, he receives four anas a month for each boy; or if the number of pupils exceed 100, the parents insist on the charge being reduced to two anas. Should the zamīndār, (as at Pālī), not have regularly endowed the d'harmsālā (school), and have occasion to send three or four of his boys to it, he generally rewards the pandit with a big'hā of rent-free land for his trouble; and the pandit makes a charge of from four to eight ānas, for the education of each of his other pupils, chiefly the children of brahmans, to whom he teaches Sanscrit. In the Pālī zamīndārī, there seems to be but one school, which is situated in the town of that name, the zamīndār's place of residence: but several brahmans make a practice of giving a private education, *gratis*, to the children of other brahmans, who are themselves incapable of performing that duty.

Throughout Bainswārā, there are schools in all towns, of 400 or 500 houses, there being generally twenty or thirty brahman families in such towns. The children go to school at sunrise, are allowed leave from eleven to one o'clock, and return home at sunset. They commence their education at the age of seven, and learn to write, and read, at the same time. Kāyat'hī is the first character which they learn; and Persian is taught in the cities only, not in the towns, very few brahmans being acquainted with it. The boys write, for six or twelve months, on the smoothed ground, with a kaurī (shell) held in the hand, till they acquire some knowledge of book-keeping, and accounts; then for two or three months with chalk, on boards painted black, red or yellow; then for six months on the same boards, but with a large reed, and with a white ink composed of chalk suspended in water; and, lastly, on paper, with a common reed and ink.

In the chaklās of Salon, Partābgar'h, and Ahlādganj, every town, where there is a pandit, has a school attended by from 50 to 100 boys, according to the size of the town; and the zamīndār similarly proportions the pandit's allotment, which varies from 10 to 100 big'hās. If a kāyat'h is employed in addition to the pandit, the boys pay the former two ānas a month: but the pandit receives nothing from them, and will even lodge and maintain a boy sent from a neighbouring town, where there is no pandit.

In the eastern districts, the schools are similarly taught by pandits, who are paid in land, and by kāyat'hs, who charge four ānas a month for each boy.

The pupils begin their education at ten or twelve years of age, and remain at school as long as ten, twelve or fifteen years: after which, if they are to become pandits, they are sent to Banāras to finish their education.

No English is taught in any of these schools: but there is reason to believe, that many wealthy zamīndārs, and rājas would be glad to see their boys have the benefit of an European education, if they could obtain the services of qualified teachers.

The language spoken in Oud'h is Hindūstānī, generally containing fewer Hindī words, than the dialects of the eastern ceded districts: but in the central chaklā of Salon, a larger admixture of Hindī is perceptible, than in the Bainswārā dialect, which resembles, in its abundance of Persian and Arabic vocables, that spoken at Lak'hnau.

There is no original or local literature in Oud'h, even in the more civilized district of Bainswārā, except a sort of genealogical annals of that chaklā, called Bansaorī kā Pustak, which is written in Sanscrit, and read by brahmans only. They are the only possessors of libraries, which are limited to such books as the Mahāb'hārat, Harbans, Purān, Kāb, Manormā, B'hāgwat, Byākaran, Kaumudī, Sārassul, D'haramshāstar, Nyāshāstar, Dasam, and Prem Sāgar.

Of science the people of Southern Oud'h are wholly devoid, except a few medical works in the possession of the baids: and for Art there is little or no demand out of the capital, except for the design and embellish-

ment of mosques, and shiwālas, (Muhammadan, and Hindū temples), which, however beautiful in many of their outlines and details, are all mechanically wrought, after a certain number of patterns, variously combined, which have been handed down from generation to generation. All sculpture must be executed by artists from Lak'hnau, Mīrzāpūr, or Banāras, the material employed being chiefly the grey, or hard and tenacious greenish, sandstone, brought from Chunār and Mīrzāpūr :—the latter is quarried in the dry season from the beds of torrents, and bears a very high and detached relief, without much risk of fracture.

CHAPTER XIV.—DISEASES AND MEDICAL AND SURGICAL PRACTICE.

In point of salubrity, the southern districts of Oud'h appear to be the most highly favoured region of the Gangetic plain; although they are subject to such universal epidemics, and contagions, as influenza, cholera, (called hulkā in the villages, and hardly known before 1817,) and small-pox with its common predecessor measles; and although intermittent fevers with their sequelæ of dropsy, and colliquative diarrhœa occur, during the least healthy months in particular, that is, in August, September and October, instances of longevity, which in most countries would be thought remarkable, are found every where; and every town can shew inhabitants, who have numbered

a hundred years. The mortality among infants also is very small, except that occasioned by small-pox; although all their diseases are left to run their natural course, medicines not being given to young children, but to their wet-nurses. Maimed and blind persons are seen in every village: but these casualties are to be attributed to the wretched mal-administration of the country, and to small-pox and neglected ophthalmia. Variolous inoculation is not practised in Oud'h; and its inhabitants require much persuasion to avail themselves of the benefits of vaccination. Viewed in connexion with the frequent occurrence, in recent times, of small-pox after vaccination, it is an interesting fact that, within the last fifteen years, the recurrence of small-pox, two or three times in the same individual, has been observed in different parts of Oud'h, as a circumstance before unheard of;—old men having the disease and dying of it, while people formerly had it only once, and that almost always before puberty. Persons suffering from this disease are avoided: they do not sleep on a bed-stead (chārpāī), wear shoes, or have their beards shaven: they are kept cool, but are not allowed cold water, either for ablution or for drink.

The most unhealthy locality in Oud'h, as has already been observed, (see page 15,) is the vicinity of a deserted bend of the Ganges near Mānikpūr. The country lying north-eastward of the Dé'ohā is also noted for its insalubrity, being low, and, from its vicinity to the hills, abounding in springs, and permanent shallow pools, and water-courses, which are highly charged with decomposed vegetable matter: its inhabitants suffer much from intermittent fever, succeeded by enlargements of the spleen and liver, jaundice, tympa-

nitic and dropsical swellings, and from goitre and scrotal diseases; and they attribute these ailments to their drinking the waters of the natural ponds and rivulets, supposing them to be filled with poisonous leaves, and believing that the exclusive use of rain water out of artificial tanks, whether kachā or pakkā, or even of well-water, would secure exemption from disease. They are not aware, that the decaying leaves of *any* plant communicate noxious properties to water, but attribute the mischief to the leaves of the mukuā, karaund, kar hārī, māhur, and the dūd'hiyā (a generic name there specifically applied to a lactiferous creeper, which, during the rains, is found on the bamboo and other trees, and from which the natives believe, that snakes obtain their poison). Goitre is particularly common on the banks of the Manurāma, the river which passes the city of Bahrāich, and on those of the Térhī, (noted for their superior breed of country horses,) which runs parallel to, and between the Manurāma and Dé'ohā. The chief remedies employed in cases of fever are preparations of the rājgūjar, pārhī, chīt, and karaiyā plants, bruised with black pepper.

The country south-west of the Dé'ohā being high and dry, and its waters free from the noxious minerals, which, though in evanescent quantities, may be supposed to impregnate those derived from the Hills, its inhabitants are not subject to goitre or to the scrotal enlargements, which are so frequent among the inhabitants of the country lying north-east of the river: but those who live in the neighbourhood of that part of the Tons (see page 13), which, for the purposes of irrigation, is embanked across at the end of the rainy season,

are subject to all the other diseases just mentioned, particularly during the months of September, and October. The injurious effects arising from this interruption of the free course of the stream are by the natives, attributed to the mud of the embankment, and to the supposed poisonous plants above enumerated: but the effect is more probably attributable to the quantities of leaves and decayed shrubs, which fall into the stagnant water.*

Bainswārā, like other parts of the country, has, during the three unhealthy months, its share of intermittent fevers, generally tertian, though sometimes quotidian, which are occasionally, as in 1827, so prevalent as to affect simultaneously almost the whole population of a town, and prove fatal in ten or fifteen cases out of 100, through cerebral congestion, which is allowed to go on for weeks, or through destruction of the chylopoietic apparatus, and consequent diarrhœa, which carries off the sufferer in three or four days: enlargements of the spleen are very uncommon. These fevers are most prevalent around spots, where water long stagnant has just dried up: but this fact does not attract the observation of the natives.

* It is remarkable, that for many years the practice of damming up, annually at the end of the rains, the Barnā nālā, which runs through the civil station of Banāras, has been successfully resorted to for the purpose of averting the increase of disease which was formerly occasioned by the running off and evaporation of its water: and while witnessing the great prevalence of intermittent fever at Chunār, during the cold season of 1837-8, apparently occasioned by the miasm arising from the muddy bed of the torrent, called the Jargū, which, with the Ganges, peninsulates the town and fortress: it struck me that a similar benefit would arise there from the formation, just below the cantonment and across the nālā, of a permanent barrier of large masses of stone, over which the water would run, and which would always keep the muddy channel of the nālā submerged.

Bainswārā appears to enjoy an exemption from the various kinds of elephantiasis Græcorum, (commonly, but improperly called leprosy) which abound in other parts of Oud'h, and indeed throughout the Gangetic plain, especially its eastern portion. The people know it by observation only, but correctly divide it into two species, the non-tubercular (sunbahrī or sunbaihrī), and the tubercular (korh or juzām). The former species is characterized by an insensibility, and sometimes by a glossiness and slight discoloration of the skin, a thickening and chapping of the palms and soles, (which in some rare instances assume a honey-combed appearance), and an absorption of the outer layers of the cuticle between the toes, with occasional ulceration of the toes. They do not consider sunbahrī as hereditary, contagious or incurable. Korh is, in its acute form, a febrile and inflammatory disease, affecting the face, ears, hands and feet with a general swelling, which, if not treated by local and general blood-letting, leaves, on its subsidence, a number of permanent nodules on the alæ of the nose, on the external ears, and on the extreme phalanges of the fingers and toes, with a general tubercular thickening of the skin of the face, and of the mucous membranes of the air-passages, indicated by a hollow roughness of the voice. Both diseases are occasionally combined in the same individual. Kor'h is regarded with peculiar horror, as an effect of the Divine displeasure, and as a contagious disease, which becomes hereditary, or, as the natives expressively say, "establishes its throne in a family." This disease is more specially denominated pakkā kor'h, to distinguish it from another, which is viewed with equal dread as contagious and hereditary, and is

therefore, though with doubtful propriety, reckoned as a sub-species of kor'h.* It is properly called jīt baran, and consists in a chalky whitening of the skin of the whole body, either generally or in patches, and without tubercles or ulceration. The hindū Bainswārīs shun persons suffering from either pakkā kor'h, or jīt baran; but the mūsalmāns, being fatalists and non-contagionists, associate, eat, drink and smoke with them. In the districts where these diseases occur, the sufferers are ex-communicated by their own families, if hindūs, and are obliged to live in separate huts, with separate cooking and drinking vessels, and in a state of celibacy. The Bainswārīs, though exempt from them, are liable to scrofula (gandmāla), which they know to be hereditary, and non-contagious, and which, like kor'h, is ascribed to the wrath of Heaven. Itch occurs among the dirty low-caste tribes only (see page 161.) Gonorrhœa and syphilis are, in the hindū towns and villages, known by name only. A very few cases of kor'h are seen in the districts of Salon, and Partābgar'h, and the persons suffering from the disease are excluded from society; but sunbahrī is unknown, and before 1824 there had been very few instances of cholera, the importation of which is, by the inhabitants, ascribed to the freer communication, which then took place with the Company's provinces, in consequence of the numerous enlistments of young men for the army. In the eastern chaklās of Oud'h, kor'h is a more common disease; there being, in almost every town containing 4,000 inhabitants, not fewer than ten or twenty kor'hīs. The subjects of it are excluded from the towns, and made to live apart; and they frequently lose their fingers, and toes, from the progress of the disease.

Phthisis (ch'hai) also occurs in those districts, and is thought contagious and incurable. Sunbahrī, or sun, is of not infrequent occurrence, and is known to be non-contagious, but is believed to be hereditary.

Medical practice, like education, is in the hands of the pandits, who, when exercising this vocation, are called baids, and who are pretty numerous, one or two being found in every town of 1,000 inhabitants, and from ten to twenty in a town of 5,000 inhabitants. The means of their patients being small, their legitimate income ranges between ten and fifty rupees a month; but they are, moreover, in league with the pasārīs, and share their profits upon the drugs employed, when the patients purchase them in a crude state; and when the medicines have to undergo any manipulation, they are prepared by the baids themselves. The table of materia medica, in Chapter V., will afford some idea of their therapeutic means and practice. Their treatment of fever is,—privation of food for ten or fourteen days, followed first by potations of warm water, and when the fever abates, by rice water, and cheretta. There is in Bainswārā one baid of considerable eminence, named Kanhaiyā Lāl, a resident of Sumerpūr, fifteen miles east of Badarkā,—and now about sixty years of age. He is much employed by the rājas, and other wealthy zamīndārs of the country, and has five times made professional tours, as far as Jod'hpūr, Machènrī, &c. in Rājwārā. The Rènwā rāja pays him 1,000 rupees a year, and obtains the benefit of a visit from him, once in two or three years. He practises surgery also, (amputations, &c.) and has an hospital at his door, with accommodation for five or six patients, whom he treats gratuitously. His annual

income is from 3,000 to 4,000 rupees, and he keeps an elephant, and pālkī, for his conveyance.

In Salon and Partābgar'h, baids are found at every six or eight miles, and are brahmans of different denominations. They keep secret the names and ingredients of their nostrums, but often give their advice and medicines gratuitously, and are held in great respect. They very frequently are supported by grants of land from the rājas and other zamīndārs, to the extent of from twenty to 400 big'hās, but decline the acceptance of more, as this is sufficient for all their wants. Jarrāhs, or mūsalmān surgeons, are numerous, have abundance of practice in gun-shot, cannon-shot and sabre-wounds, and are well paid. When a man is wounded in a limb, the whole of it, instead of the principal artery, is tightly compressed to stop the effusion of blood, until a jarrāh can be procured to amputate the limb, take up the arteries, extract a ball, or apply the actual cautery, as may be thought necessary. In extracting bullets, they enlarge the wound when it is thought expedient or safe to do so: otherwise they trust to a cataplasm. Their treatment of wounds and fractures is bad. They allow incised or contused wounds to remain too long dressed, and bandaged, without examination, and due cleansing, and thus protract the treatment to double the proper time; and they are suspected of extorting payment, by acrid applications to the wounds. Their splints are hard stiff pieces of bamboo strung in parallel lines, and absurdly short, and are applied so cruelly tight, as to cause swelling of the limb, and sometimes mortification. The Salonī jarrāhs, do not resemble the ancient

barber-surgeons of Europe, in combining the tonsorial art with their more serious and profitable business.

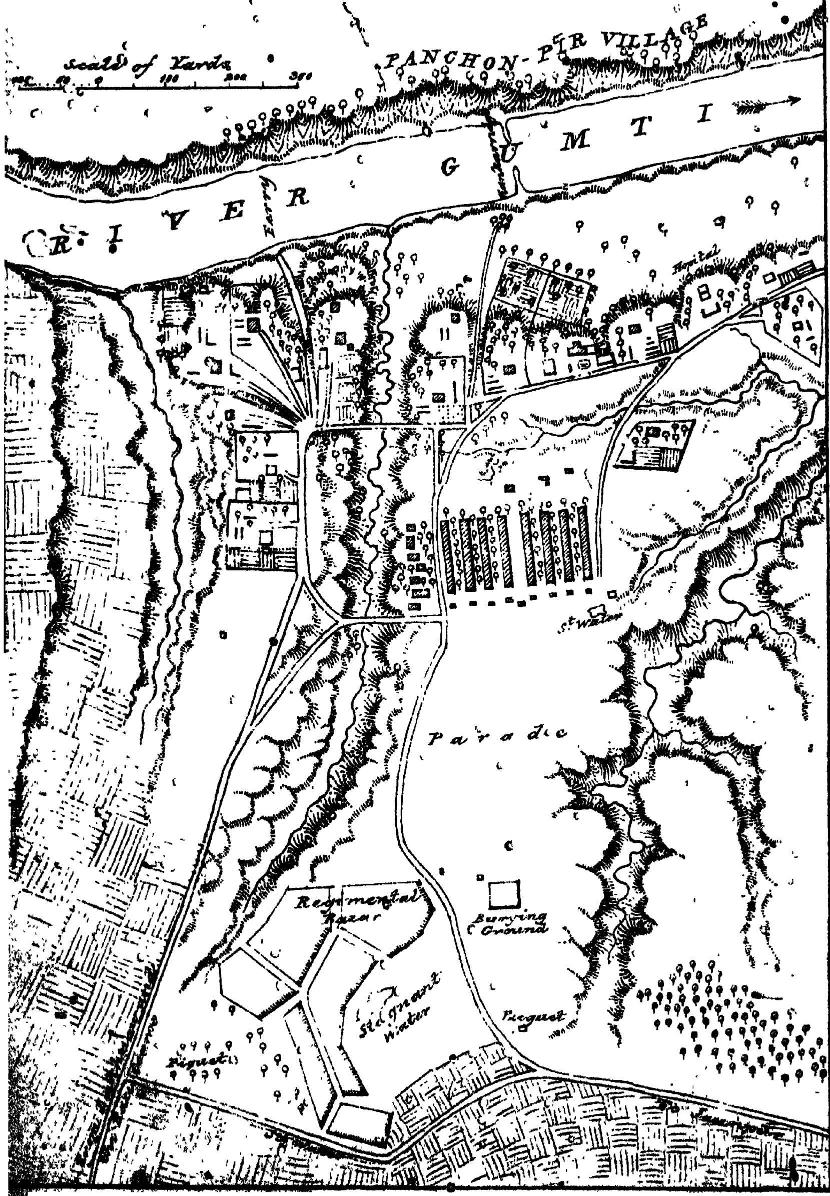
In the country lying between the Gumtī and Dé'ohā, the baids are brahmans of the Sānkaldīpī tribe, (to which the chaklédār Darshan Sing'h belongs.) They charge highly for their services, always requiring a rupee in advance before going to the patient's house, and sometimes requiring fifty or even a hundred rupees for a single day's attendance, and never less than five rupees: but they, as well as some mūsalmān hakīms, find employment even on these terms, there being perhaps only one practitioner to every ten or fifteen villages:— thus at the large town of Pālī, there is neither baid nor hakīm; and the wealthier classes, when requiring medical aid, are obliged to send to the distance of fifteen or twenty miles. Surgery is practised by barbers, who are found in every village, and who acquire their knowledge from their fathers. They extract bullets, and amputate, suppressing hemorrhage by ligatures on the arteries, and by the actual cautery; and, in cases of comminuted compound fractures, pretend to replace the splintered bone with one taken from a goat recently killed.

THE CANTONMENT OF

SULTANPUR-AWADH

as occupied in 1837 by the

63rd Regiment N.I. and a Detachment of Artillery



CHAPTER XV.—THE CANTONMENT OF SULTANPUR OUD'H.

The cantonment of Sultānpūr Oud'h* is situated in N. L. 26° 18′ and E. L. 82° 0′. It is bounded on the north by the river Gūmtī, on the east and west by barren undulating ground and deep ravines, and on the south by cultivated lands, from which it is divided by a range of stone pillars, continued also, on the east and west sides.

The station, including its parade, lines, and officers' banglās, has the advantage of an elevation of about sixty feet above the narrow valley of the Gūmtī; the valley itself being from ten to a hundred feet wide, on each side of the river, and about ten feet above the lowest level of the stream, which usually rises from five to eight in the rainy season, but in August 1838 must have overflowed the valley, as it then rose to the level of the pathway on the bridge at Jaunpūr.

From Lak'hnau on the northwest, and Ghāzīpūr, Bānāras, and Jaunpūr on the southeast, the station is most easily accessible by water, the Gumtī being navigable, at all seasons of the year, for boats of light draught. The roads connecting it with Jaunpūr, Illā-

* So named in contradistinction to the cavalry cantonment of Sultānpūr Bānāras, with which, however, it is often confounded, to the great inconvenience of the residents at both stations. On this account, the former would with greater propriety have been called Bādshāhganj, from the adjacent village of that name.

hāhād, Kāré-Mānikpūr, Lak'hnau, Faizābād, and Go-rák'hpūr are in a wretched condition; the last mentioned, in particular, being barely practicable for wheeled vehicles.

The prevailing winds come from the west, and east. The former are generally of a parching dryness, cold in November, and February, with part of March and the months intervening, and increasing in temperature from March till June, when they resemble the blast of hot air from a furnace. The east winds alternate irregularly with the west, and are most prevalent during the rainy season, which includes July, August, September and generally parts of June and October: they are always more or less damp, and seldom very cold. During the cold weather, there are sometimes a few days of northerly wind, which is very dry and chilly. Southerly winds seldom occur, and are in general damp, and rather warm.

There are no mountainous ranges in the vicinity of the station. Four or five peaks of the Himalaya mountains, including the principal summit, D'haulāgīrī (" the White Mountain,") are visible from three to ten days almost every year, about the close of the rains, when there is not a particle of dust to obscure the air: they occupy about forty degrees of the northern horizon, and appear about twenty minutes in altitude:— their distance from Sultānpūr is 200 miles, in a direct line.

The river Gūmtī, on the right bank of which the cantonment stands, has its origin in the tarāī of Rohil-k'hand; and, after a course of 300 miles, or following

all its windings, more than 500, falls into the Ganges between Banāras and Ghāzīpūr. It is crossed by a handsome stone bridge at Jaunpūr, and at its embouchure by a bridge of boats, which is maintained there, from the middle of October till the middle of June. At Sultānpūr, the river is, in the dry season, 100 yards wide with a mean depth of four feet, and a current of two miles an hour,—and is there about 500 feet above the level of the sea. Its water, from November till July, is of a pellucid green colour: during the rainy season, it is loaded with yellowish mud. Its bed is composed of brilliant granitic sand from the primitive ranges of the Naipāl mountains. Opposite the centre of the station, the stream is crossed by a ridge of kankar, in which, however, is a deep chasm through which boats easily pass. When free from mud, and not too cold, the river forms an excellent swimming bath, and is thus used, by both officers, and sipāhīs.

The wells are from forty to seventy feet deep, are cut at a trifling expense through the firm kankar, and afford good water, notwithstanding the calcareous nature of the soil, and the abundant efflorescence of nitrate, carbonate, and sulphate of soda, which appears on its surface.

There are no marshes of any considerable extent near Sultānpūr cantonment, and none in its immediate vicinity.

The station possesses the inestimable advantage of an almost perfect natural drainage, occasioned by its elevation, and by its proximity to a running stream.

which never overflows its *high* banks. The only exceptions to its freedom from stagnant water were a hollow about 350 square yards in surface, in front of the Quarter-Master-Sergeant's banglā, and two others of similar extent close to the regimental bāzār. They appear to have been formed many years ago, by the sipāhīs and occupants of the bāzār, when constructing their huts.

The climate of Sultānpūr is characterized by dryness, comparative coolness, and medically by uncommon salubrity as regards the more important classes of disease, with the exception, of course, of epidemic, and contagious affections. Its excessive dryness occasions, among native troops recently accustomed to a damper climate, frequent catarrhs, tooth-ach, ear-ach, parotitis, chapped hands and feet,* and occasionally acute rheumatism of a tractable character. But from all endemic diseases of an important nature the station is free; and although liable to the ordinary diseases of India, it may, on the whole be considered as one of the healthiest localities in the plains of Hindūstān. The inhabitants of the bāzār and village attached to the cantonment were decimated by the great cholera epidemic of 1837, after it had hovered round the imme-

* This chiefly was the form in which elephantiasis Græcorum, contracted in Bengal by many of the sipāhis of the 63d N. I., shewed itself on their removal to this dry climate. Some of these men it was found necessary to invalid; and nearly the whole of the remainder were in a state of gradual recovery, under the use of madār, when bad health compelled me to give up temporarily the medical charge of the regiment. In the case of one female (the Quarter-Master-Serjeant's ayah) the disease concentrated itself in the pudenda, and very nearly carried her off by the induction of hectic fever, leucorrhœa and sympathetic pulmonary irritation, before I became aware of its nature. Excision of the tumours, which in all weighed five pounds, and the preparation of which is now in the museum of the Calcutta Medical College, speedily and perfectly restored her health: this disease is probably of as frequent occurrence among native females in Bengal, as the corresponding scrotal hypertrophy has of late been found in that province.

diate vicinity for nearly two months: its introduction within the boundary pillars by three travellers, who all died of it, caused a general persuasion of its being contagious:—the disease was of a peculiarly fatal character, and carried off two sipāhīs. Snakes are rather numerous, particularly the venomous cobra di capello and karait: no accidents happened to the sipāhīs from them; but every year two or three cases of snake-bite were brought to me from the neighbouring villages, and were successfully treated with brandy and laudanum, in the manner detailed in the second volume of the Transactions of the Medical Society of Calcutta. A few cases of bites from mad dogs also occurred, and were treated by careful ablution of the wound, and suppuration, with slight mercurialization kept up for two months,—a practice which I have never known to fail in averting hydrophobia. Many surgical cases are, as might be expected brought for treatment to the cantonment, from the surrounding lawless country. Subjoined are two tables shewing the nature and extent of disease prevalent among the regiment of which I had medical charge, during the three years, it was stationed at Sultānpūr: its average annual mortality for this period was only one in 288, or a little more than one-third per cent.

TABLE shewing the Strength of the 63d Regiment Native Infantry, while stationed in 1834-5-6 and 7, at Sultānpūr, Oud'h, and the proportions of Disease and Mortality in the Regiment during that period.

In the Cold Seasons of 1834-5, 1835-6, and 1836-7.

Month		Strength
December 1834, Strength,	......	372
January 1835, ,,	......	372
February ,, ,,	......	372
November ,, ,,	......	750
December ,, ,,	......	751
January 1836, ,,	......	749
February ,, ,,	......	745
November ,, ,,	......	752
December ,, ,,	......	751
January 1837, ,,	......	751
February ,, ,,	......	748
Total,	......	7114

Total admitted into Hospital, ...	357
Ditto discharged from ditto,* ...	357
Ditto died,*	3
Average monthly percentage of admissions in Strength,	5·02
Total percentage of Deaths in admissions, ...	0·84

* Including Men who had remained from the rainy season of 1834.

In the Hot Seasons of 1835, 1836, and 1837.

Month		Strength
March 1835, Strength,	....	753
April ,, ,,	....	753
May ,, ,,	....	747
June ,, ,,	....	751
March 1836, ,,	.. ..	750
April ,, ,,	....	704
May ,, ,,	....	740
June ,, ,,	....	738
March 1837, ,,	....	724
April ,, ,,	....	724
May ,, ,,	....	677
June ,, ,,	....	670
Total,	....	8731

Total admitted into Hospital, ...	501
Ditto discharged from ditto,......	495
Ditto died, ...	4
Average monthly percentage of admissions in Strength,	5 74
Total percentage of Deaths in admissions, ...	0·80

In the Rainy Seasons of 1835, 1836, and 1837.

Month		Strength
July 1835, Strength,	....	649
August ,, ,,	....	650
September ,, ,,	....	653
October ,, ,,	....	751
July 1836, ,,	....	667
August ,, ,,	....	653
September ,, ,,	....	650
October ,, ,,	....	750
July 1837, ,,	....	654
August ,, ,,	... .	665
September ,, ,,	....	682
October ,, ,,	....	680
Total,	....	8104

Total admitted into Hospital, ...	540
Ditto discharged from ditto, ...	522
Ditto died, ...	1
Average monthly percentage of admissions in Strength,	6.66
Total percentage of Deaths in admissions, ...	0.18

In the 35 months abovementioned.

Average Strength,......................	6[illegible]
Total admitted, ...	1398
Ditto discharged, ...	1374
Ditto died, ...	8

Average monthly admissions, ...	40
Average annual Deaths, ...	2.39
Percentage of admissions in Strength, ...	5.82
Ditto Deaths in admissions, ...	0.57
Annual percentage of Deaths in Strength, ...	0.347

being one in 288.

TABLE SHEWING THE NUMBER AND NATURE OF CASES ADMITTED INTO THE HOSPITAL OF THE 63D REGIMENT N. I. IN 1834–5–6–7, WHILE STATIONED AT SULTANPUR-OUD'H.

Cold Seasons.

DISEASES.	1834-5. Admitted.	1834-5. Discharged.	1834-5. Died.	1835-6. Admitted.	1835-6. Discharged.	1835-6. Died.	1836-7. Admitted.	1836-7. Discharged.	1836-7. Died.
Apoplexy,	0	0	0	0	0	0	0	0	0
Asthma,	1	1	0	2	2	0	1	1	0
Cholera,	0	0	0	2	2	0	1	1	0
Cutaneous affections,	4	2	0	9	8	0	4	4	0
Cachexia,	0	0	0	1	1	0	0	0	0
Diarrhœa,	1	1	0	1	1	0	0	0	0
Dropsy,	0	0	0	0	0	0	0	0	0
Dysentery,	11	11	0	10	10	0	13	15	0
Dislocations,	0	0	0	0	0	0	0	0	0
Delirium tremens,	0	0	0	0	0	0	0	0	0
Fractures,	0	0	0	0	0	0	0	0	0
Remittent fever,	0	0	0	1	0	1	0	0	0
Intermittent fever,	24	27	0	43	46	0	50	61	0
Gonorrhœa,	2	2	0	3	3	0	0	0	0
Hepatitis, acute,	0	0	0	0	0	0	0	0	0
Hepatitis, chronic,	0	0	0	0	0	0	0	0	0
Inflammations, external,	5	5	0	5	4	0	1	1	0
Inflammations, cephalic,	0	0	0	1	0	0	0	0	0
Inflammations, thoracic,	3	3	0	10	9	0	6	5	0
Inflammations, abdominal,	0	0	0	1	[illegible]	0	0	0	0
Mania,	0	0	0	0	0	0	[illegible]	0	0
Ophthalmia, acute,	2	2	0	2	3	0	2	1	0
Ophthalmia, chronic,	0	0	0	0	0	0	0	0	0
Phthisis pulmonalis,	0	0	0	0	0	0	0	0	0
Rheumatism,	8	5	0	16	13	0	4	6	0
Spleen,	2	1	1	0	0	0	0	0	0
Syphilis, primary,	0	0	0	0	0	0	1	1	0
Syphilis, secondary,	0	0	0	0	0	0	0	0	0
Small-pox,	0	0	0	3	0	0	1	0	0
Ulcers,	30	29	0	5	[illegible]	0	4	6	0
Wounds,	4	4	0	5	5	[illegible]	[illegible]	8	0
Urinary organs diseased,	0	0	0	0	0	0	0	0	0
Anomalous Cases,	82	32	0	3	3	0	7	7	1

Hot Seasons.

DISEASES.	1835. Admitted.	1835. Discharged.	1835. Died.	1836. Admitted.	1836. Discharged.	1836. Died.	1837. Admitted.	1837. Discharged.	1837. Died.
Apoplexy,	0	1	0	0	0	0	0	0	0
Asthma,	0	0	0	0	0	0	1	1	0
Cholera,	2	2	0	5	5	0	15	12	2
Cutaneous affections,	7	8	0	7	8	0	6	6	0
Cachexia,	0	0	0	0	0	0	0	0	0
Diarrhœa,	0	0	0	0	0	0	8	6	0
Dropsy,	0	0	0	0	0	0	0	0	0
Dysentery,	27	25	0	7	7	0	24	21	0
Dislocations,	1	1	0	0	0	0	0	0	0
Delirium tremens,	0	0	0	0	0	0	0	0	0
Fractures,	0	0	0	0	0	0	0	0	0
Remittent fever,	0	0	0	0	0	0	0	0	0
Intermittent fever,	104	105	0	45	43	0	62	56	1
Gonorrhœa,	0	0	0	4	4	0	5	5	0
Hepatitis, acute,	0	0	0	0	0	0	0	0	0
Hepatitis, chronic,	0	0	0	0	0	0	0	0	0
Inflammations, external,	0	0	0	2	3	0	4	2	0
Inflammations, cephalic,	0	0	0	0	1	0	0	0	0
Inflammations, thoracic,	6	5	0	2	3	0	0	3	0
Inflammations, abdominal,	0	0	0	0	1	0	2	2	0
Mania,	1	1	0	0	0	0	0	0	0
Ophthalmia, acute,	7	8	0	14	12	0	2	2	0
Ophthalmia, chronic,	0	0	0	0	0	0	0	0	0
Phthisis pulmonalis,	0	0	0	0	0	0	0	0	0
Rheumatism,	27	21	0	7	14	0	6	6	0
Spleen,	0	[illegible]	0	0	0	0	1	0	0
Syphilis, primary,	1	1	0	0	0	0	2	2	0
Syphilis, secondary,	0	0	0	0	0	0	0	0	0
Small-pox,	3	2	1	1	4	0	0	1	0
Ulcers,	18	17	0	5	[illegible]	0	4	4	0
Wounds,	17	17	0	3	3	0	3	3	0
Urinary organs diseased,	0	0	0	0	0	0	0	0	0
Anomalous Cases,	25	25	0	9	8	0	4	4	0

Rainy Seasons.

DISEASES.	1835. Admitted.	1835. Discharged.	1835. Died.	1836. Admitted.	1836. Discharged.	1836. Died.	1837. Admitted.	1837. Discharged.	1837. Died.
Apoplexy,	0	0	0	0	0	0	1	1	0
Asthma,	0	0	0	0	0	0	0	0	0
Cholera,	2	2	0	0	0	0	5	6	0
Cutaneous affections,	3	4	0	1	1	0	1	1	0
Cachexia,	[illegible]	0	0	0	0	0	0	0	0
Diarrhœa,	2	2	0	1	1	0	6	8	0
Dropsy,	0	0	0	0	0	0	0	0	0
Dysentery,	8	10	0	23	21	0	61	58	1
Dislocations,	0	0	0	0	0	0	0	0	0
Delirium tremens,	0	0	0	0	0	0	0	0	0
Fractures,	0	0	0	0	0	0	0	0	0
Remittent fever,	0	0	0	0	0	0	0	0	0
Intermittent fever,	61	60	0	89	80	0	116	118	0
Gonorrhœa,	0	0	0	1	1	0	1	1	0
Hepatitis, acute,	0	0	0	0	0	0	0	0	0
Hepatitis, chronic,	0	0	0	0	0	0	0	0	0
Inflammations, external,	13	13	0	2	2	0	3	3	0
Inflammations, cephalic,	0	0	0	0	0	0	1	1	0
Inflammations, thoracic,	4	5	0	6	4	0	4	1	0
Inflammations, abdominal,	0	0	0	0	0	0	0	0	0
Mania,	0	0	0	0	0	0	0	0	0
Ophthalmia, acute,	6	4	0	8	10	0	2	2	0
Ophthalmia, chronic,	0	0	0	0	0	0	0	9	0
Phthisis pulmonalis,	0	0	0	0	0	0	1	0	0
Rheumatism,	7	10	0	7	6	0	6	3	0
Spleen,	0	0	0	0	0	0	1	1	0
Syphilis, primary,	2	2	0	1	1	0	3	2	0
Syphilis, secondary,	0	0	0	0	0	0	0	0	0
Small-pox,	0	0	0	0	0	0	0	0	0
Ulcers,	12	11	0	6	8	0	12	11	0
Wounds,	6	6	0	6	6	0	4	3	0
Urinary organs diseased,	0	0	0	0	0	0	0	0	0
Anomalous Cases,	8	10	0	4	3	0	22	19	0